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Foreign Religious Intelligence.

SIBERIA.

The public Baptism of a Persian Priest, at Astrachan, one of the Scottish Missionary Society's stations.

At Astrachan, the Lord has lately displayed his mighty power by making an inroad on the Mahometan world. Astrachan is just on the frontiers of Mahometanism, a great wart for all nations; and long the missionaries have laboured there without success. A short time since a young Persian Priest, who was a teacher of language to the missionaries, became deeply convinced of his danger as a sinner, and was ultimately brought to place all his dependence on our Lord Jesus Christ. This conversion produced a wonderful effect both on the population and on the missionaries. On the 2d of this month the young convert was baptized, and Greeks and Turks, Persians and Frenchmen, Britons, Germans, and the dwellers in Armenia, were spectators of the solemn scene. The service was performed by Messrs. Glen, McPherson, and Ross, Missionaries of the Scottish Society, in English, Turkish, and Persian, so that all understood some part or other of the service.

Previously to the administration of the ordinance, Mirza Mahomed Ali, for that was his name, made a declaration of his faith and hope in God. The following is a translation.

"When the most high God of his boundless mercy presented to me the tidings of the gospel, I read and saw that it gave information concerning a Saviour, whom God most high had made a propitiation for his sinful servants. I next reflected on my own sinful actions, which I had committed in times past; I saw myself a sinner, and perceived what an enemy to God sin must be. In myself I had no hope of life or salvation from the wrath of God. I then compared the gospel with other sacred books, namely, the Psalms, the Law, and the Prophets; and saw that in sense they were in perfect unison with each other, respecting the forementioned Saviour, nor could I find the slightest discrepancy between them. After this I was drowning in a multitude of thoughts, but at all times earnestly entreated God most high to show me that way in which alone the salvation of the soul is to be found, and that he would perfect his will concerning his servant.

And after some days, in a remarkable manner, my heart and soul, and my whole frame, gave me testimony that the blood of Christ has become a propitiation for all my sins, and if I should at this time die I had nothing to fear.

To the praise of God, from that hour to this, my belief is, that Jesus Christ is the only begotten son of God, that his blood was shed for the sake of sinners, and that, except the holy books above mentioned, there is no oracle from God. My faith increases daily, and my hope is, that it will continue to increase."—*London Evangelical Magazine for Nov.*

WORSHIP OF DEVILS.

Mr. Clough, the Wesleyan Methodist Missionary, stationed near Colombo, in Ceylon, gives the following account of the worship of Devils, among the natives of that island.

In Ceylon, there exists, at least, five distinct systems of heathen idolatry; namely, Braminism, Buddhism, Capoinism, Balam, and Yakadurism. The account here given is respecting that form of idolatry which is called Yakadurism; the literal meaning of which is, *The expulsion of Devils*; but when the whole round of its ceremonies is considered, it properly means, *The worship of Devils*. Whether such a form of idolatry does really exist in any part of the heathen world, has, I am aware, been called in question, but the following statement of facts is made by one who has been many years a resident in the country, and has availed himself of every means of information on the subject; and for the purpose of satisfying his own mind, has often done violence to his feelings by being present on occasions when these horrid ceremonies have been performed. I now state, therefore, and I wish to be heard in every corner of the Christian world, that the Devil is regularly, systematically, and ceremoniously worshipped by a large majority of the native inhabitants of Ceylon!

In the form of devil worship established in this island, a prince of devils is also recognized and acknowledged. Under him is a succession of subordinate, malignant beings, of different sizes, dispositions and colours. These all have to do with human affairs. The world and all things in it are under their control & government. The demon worship of the Greeks and Romans acknowledged good as well as evil deities. But from all I have ever heard of the evil being in among those worshipping a most wicked and malicious influence over the affairs of men; and on account the natives are in continual fear of them. A very sensible native friend, in my company one evening, refused to pass under a large tree which overhangs the road; and on my asking him

reasons, he told me, with great gravity, that every branch and twig of that tree was full of devils.

To conciliate the esteem and friendship of the devil, or, more properly, to avoid his malignant or mischievous interference in their concerns, the natives propitiate him by various offerings and ceremonies. The chief actors in these ceremonies are the Yakadurayas. These men are supposed to carry on continual intercourse with Satan: they are also supposed not only to have a particular acquaintance with him, but also great influence over him. I here give no opinion on this subject, but on my questioning these men in private, whether or not they really did hold converse with the devil, they have replied in the affirmative; and yet such has been their confusion or peculiar agitation of mind on these occasions, that I have had reason to believe they made the confession reluctantly, or with no design to impose on me. However, this I leave; only remarking, that in the person and whole demeanour of these men, there is something exceedingly strange and unaccountable; and I never could prevail on one of them to look me in the face. They generally converse with much agitation; and I never met one in the country, on the road, but he would really hide his head in the jungle till I had passed. These men are resorted to in cases when persons dedicate themselves to the devil. I forbear to describe the ceremonies practised on these occasions of self-dedication to Satan. Like most of their "works of darkness," they are performed in the night. Children at the hour of their birth, are generally dedicated to some one of these evil beings. And it is an awful fact, that in hundreds and thousands of instances, the poor deluded people are so anxious to place themselves and all connected with them under the care & protection of the devil, that their children are solemnly dedicated to him before they are born! In such cases, the first thing put on the body of the infant, at the period of its birth, is the amulet or the charm, or, in other words, the writing which contains the name, the colour, the office, the influence, and general character of that devil to whom the child is dedicated.

So generally does this superstition prevail, that in a sermon I once heard the worthy Petrus Pandetta Sekera, a native convert, preach to a large congregation, against the worship of devils, he said, that he feared almost every individual who heard him that day was living in the practice of devil worship.

When the Portuguese had possession of the island of Ceylon, they prohibited devil worship by government regulations, and made it a capital offence for any one to profess himself a devil priest. The Dutch enacted laws against it. How far such measures were successful, it is difficult to say; but it is a fact, that the delusion has so completely a hold on the hearts of the people, and occupies their hopes and fears so strongly, that nothing but the Gospel of Christ can effectually succeed in eradicating it. Of late years, many important steps have been taken towards a complete overthrow of this system. The Missionaries in various stations, have directed much of their attention to it, and exposed it by every prudent means; and in all our schools, among the children, the horror of this wicked worship is deeply impressed on their minds. So successful have we been in this respect, that the Christian youth, taught in our schools, not only refuse to have any thing to do with such ceremonies themselves, but, by the most public opposition, manifest their dislike. When they hear of preparations being made, in any house, for what is called a *Devil Dance*, a small party of them will often go to the spot, remonstrate with the people, and, if their own arguments will not avail, threaten to inform, and bring the Missionary, which is generally successful.

From the New-York Observer.

PITCAIRN'S ISLAND.

We have inserted below from the London Evangelical Magazine for November, some late and interesting intelligence from Pitcairn's Island. It is well known to most of our readers, that the settlement on this island owes its origin to the mutineers of the British armed vessel the *Bounty*. In the year 1789, this vessel, while employed in the Pacific Ocean, was taken from her commander, Lieutenant William Bligh, by 25 of the crew, who put the Lieutenant and 18 of his men into the launch, which, after a passage of 1200 leagues, providentially arrived at a Dutch settlement, on the island of Timor. The mutineers proceeded with the vessel to Otaheite, where 16 of the 25 desired to be landed, and most of them were afterwards taken and sent to Great Britain for trial. The remaining nine after making a short stay at Otaheite, where they took wives and six men servants, proceeded to Pitcairn's Island, which was at that time, uninhabited, and out of the common track of European vessels. Here they destroyed the ship, and remained in entire obscurity until the year 1808, when they were accidentally discovered by Capt. Folger of Boston, who learnt that about six years after they landed, their servants attacked and killed all the English, excepting one venerable old man, (who called himself John Adams, but whose real name was Alexander Smith;) and that the Otaheitan widows arose the same night, and murdered all their countrymen, leaving Adams alone with the widows and children. Since Capt. Folger's visit several British commanders have touched at the island, and they agree in representing the state of the new colony as remarkably happy and interesting. The young men and women are beautifully formed, with o-

pen, benevolent countenances, and all of them have the most marked English features. The principles of religion and morality, have been carefully instilled into their youthful minds by John Adams, and thus far they have been preserved perfectly chaste and free from all kinds of debauchery. The Sabbath is strictly observed, and prayers are offered up every morning and evening in the most simple and unaffected manner. We are happy to find these accounts confirmed by the following article from the Evangelical Magazine.

"A professional gentleman, who visited the island in December last, communicated to the Directors of the London Missionary Society the following particulars:—

"At the above mentioned period, there were residing on the island 54 persons, of whom 49 were the offspring of the mutineers of the *Bounty*. Seven of the young men were married, and had in all 27 children, of whom 23 were under 10 years of age. John Adams presides as a patriarch over this interesting population. To the utmost of his power, he has endeavoured to train them up in the principles of piety and virtue, and they appear to approach nearer to the state of primeval innocence and simplicity than perhaps any other community. Their condition presents a delightful picture of social happiness. The Bible is their directory. Most of them, who are above ten years of age, can read it. A considerable part of their time is employed in offering up praises to the Almighty. Nearly the whole of the Sabbath is spent in prayer, singing, and reading the Holy Scriptures. Every morning, at four o'clock, they assemble in their respective habitations for family worship, when an appropriate psalm is sung. At eleven, all the families meet together on a green, in the front of their dwellings, when John Adams reads prayers, and portions of the Scriptures, and one or two psalms are sung. Before sunset, they thus assemble again. Afterwards, they have family prayer, sing the Evening Hymn, and retire to rest.

"This little island is extremely healthy, and produces with very little labour, all the necessities of life, and some of its luxuries. The scenery, where this interesting portion of the human race have fixed their habitations, is described as peculiarly picturesque and beautiful.

"From this remote, and in various respects, desirable spot, anxiety, however, is not excluded. The number of ships which touch at this island, both English and American, is not much greater than formerly. John Adams is apprehensive that this may lead to an intercourse between strangers and his people, injurious to their morals and happiness. Although possessing considerable physical strength, with the use of his faculties entire, he is sensible of his advancing age, & feels desirous as do the adult portion of his large family, that an individual of weight & excellence of character, to acquire over the people a personal influence, at once just & beneficial, should settle in the island during his life-time. The plans such an individual might form for promoting the education, religious improvement, and social welfare of the people, John Adams would second with all the influence which he himself derives from their confirmed attachment and affectionate veneration.

"It is the desire of Mr. Adams, and his people, that the person who may settle on the island with these views, should be an Englishman, a minister, and that he should be sent out under the sanction of the London Missionary Society.

"As, however, the interesting people who thus require the intervention of the Society, do not fall within the recognized sphere of its operations, the directors cannot pledge themselves to contribute towards the expenses either of equipment or maintenance, on behalf of any person going out, as proposed under the sanction of the Society; but they engage to exert themselves to procure for such person, and for his wife, (if married,) a free passage to Pitcairn's Island.

Domestic Religious Intelligence.

MISSIONS AMONG SEAMEN.

Extract from Rev. Mr. TRUAIR's Report, of his labours among Seamen.

June 2d, 1822.—Sabbath evening a seaman came to me after meeting to tell me that he was "desperately wicked," and was determined to reform his life. He said he hoped he had not run too far to leeward to return, and that he meant to about ship immediately; "knock off swearing and drinking, and become a new man, and try to live the rest of his life to the honour of Christ." He said the sermons that day had nearly broke his heart. I thought he appeared well, as an anxious sinner, and gave him such advice as I judged his situation to require.

Nov. 19th.—Had this afternoon an interesting conversation on one of the docks with a sea-captain, who did not profess to be a religious man. He said it was a fact, that captains and mates wanted preaching to more than the seamen. They ought to set an example, he said, to the seamen; and this duty ought to be impressed upon them, and also the duty of maintaining prayer and worship every Sabbath, on board their ships. He said he knew, from experience, that seamen could be managed better without profane swearing than with it, and that without it they would do more labor, and do it more willingly. He hoped there would be a reform in captains.

Dec. 17.—After meeting I conversed with a seaman about his soul. He seemed to be much concerned about it, and said he feared there was no mercy for him. I pointed him to Christ, but he said he had sinned much against him. He had been educated to believe that all men would be saved; his mother, he said, taught him so, and he had been, in consequence, very wicked; and he

was fearful that this was not the right way. I advised him to be sure that he took a safe vessel for his voyage to eternity.

Feb. 3d, 1823.—Had conversation with a number of seamen to the following effect. One said, he thought he was a sinner; and that he felt different about it from what he did before he went to the Mariners' Church. But still he thought he could not get religion at once, but that it must be a gradual work, and he should get it by degrees. Some, he said, would pretend to get religion at once, go to the altar with it, and then lose it all again in six months. He wanted a religion that would last. Another said he felt that he was wicked, but he seemed to know little about sin, or what was necessary to salvation. After being told that there was no way in which sinners could be saved, but by Jesus Christ, who came into the world and died to save sinners; he said he would believe Christ, love him and serve him. He said he used to swear, but thinks he has knocked off now, and that he does not mean to do it any more. I asked him if he prayed? He said he did not, for he did not know how, but he meant to learn. I asked him if he did not know how to ask the captain for what he wanted? He said he did, so I told him he must ask Christ. Prayer was asking Christ for what we wanted. This man seemed to feel much concern for his soul.

Another said he was pretty wicked, had been very bad in his life, but he had knocked off swearing now, and prays every night; was sorry for his sins, and meant to forsake them. Before the Mariners' Church was built, he says they would not let him go to church with his sailor coat and trousers; but he could go now, had been to the M. C. ever since it was built, when in port, and he meant to become a good christian and leave all his old ways.

Another thought Christ had been with him, and often preserved him, else he should not have so often returned in peace from the dangers of the sea. He said he read the Bible, and prayed every morning and evening—said he loved to pray better than he used to love to swear—that he used to get drunk, but had knocked off that, and meant not any more to be guilty of it. He said he had "great feelings in the church;" that his heart was warm, and that he will pray for sailors, that they may be saved.

Several of them said they hoped these meetings would continue, and be a blessing to many seamen. It was, they said, true, that there was a reformation among them.

March 17th.—A landman and a seaman called to see me; both anxious for the salvation of their souls. I think the contrast was instructive to me. The landman was full of his difficulties on every subject; he had many murmurings with religion, irresolutions in duty; evident contentions of heart with God. He knew the way he ought to go, but he thought it was a hard way; he could not get at repentance; he could not see himself as he thought he ought; the way was hard, and to him God seemed an hard master;—but the poor sailor had no difficulties with any thing but his sins. The way was good; the Lord was good in all his ways; and he prayed that God would root out all the evil from his heart, and loose his stammering tongue, that he might praise him better, and warn his shipmates to repent of their sins and come to God. He thought he should never turn away from God, nor forget the Mariners' Church, where he thought he had felt comfort in God often. At the mere mention of the name of Jesus, this man's countenance would seem lighted up with joy.

I might detail other instances, to show that you know not the result of all your labours for these men; as these are all instances which we have seen but once, and know not what is the result with any one of them. There has probably been at no time during the year, more seriousness among seamen than at this time. If they have the means they will repent as well as other men. Let the world know their wants, and the place they fill in the scale of prophecy, and you will not long want help, to convert unto God the abundance of the sea, and to enlist the ships of Tarshish to bring him presents.

J. TRUAIR.

Report of the Rev. HENRY CHASE, Missionary to Seamen.

In the course of my religious visits, both on board of ships, and at the dwelling houses of mariners, officers, and those who work along shore, I have met with many pleasing and encouraging events. The attention and sensibility to religious things which have been manifested by many, and their earnest enquiries in regard to gospel truth, and the way of life and salvation, cannot fail if properly directed, to terminate, through the Divine blessing, in the happiest results. Frequently, after a conversation with them on the subject of religion, the state of their minds, and the importance of being prepared for another world: about which they appeared to have much anxiety—they have asked my prayers before we parted, and seemed to join in them with great solemnity and solicitude. Perhaps in no circumstances have the visits of your Missionary been more grateful than at the bed-side of sickness and sorrow; it has indeed been a pleasing employment to administer religious instruction to the sick and dying, and to direct them, in the last efforts of expiring nature, to the only Saviour of lost sinners, for consolation. To witness that "their last faltering accents whispered praise," carried with it its own reward.

Some of my visits on ship-board have been very gratifying. I called one day on a pious captain, and found him directing letters to his brother commanders, inviting them to call on him; and shortly after I had the happiness of seeing a number of captains on board his ship, mutually consulting on the subject of the Mariners' cause, and encouraging each other to promote its success. The distribution of Tracts has continued to be a pleasing and useful service. Tracts have been sought with much avidity, especially for the use of mariners at sea; they have been read with great satisfaction, as the seamen themselves have informed me, and I trust they have been read with advantage. There is also an increasing demand for Bibles; and as the DEVOTIONAL ASSISTANT becomes known, there is a demand for that likewise, and in all cases where Bibles could be obtained, and circumstances appeared to require it, Mariners have been supplied. The seamen's lecture and Prayer Meeting, held under the church regularly every Wednesday evening, has continued to be attended by Mariners and their families with much interest, and I hope with much benefit. For the last few months the number of those who have attended has been considerably increased, and it has not unfrequently been the case, that all could not have opportunity to make addresses or prayers. I cannot omit mentioning the good order and truly Christian deportment manifested by those mariners who have attended this meeting, while in the lecture room: always attentive, always perfectly decorous, they have never exhibited any thing reprehensible in their behaviour, dur-

ing divine worship, and scarcely ever has any one left the meeting until the exercises were closed.

For the last two Sabbaths, especially the former, I think I never saw so large an assembly of mariners, at any time in the Church, as attended morning and evening. The attention and solemnity with which they listen to the Gospel of salvation is as great as at any time heretofore.

Finally, from a survey of the whole ground, the disposition manifested by mariners in regard to the Church—the interest felt in its favor—the influence which Captains and officers are beginning to exert to promote its success—and the number and solemnity of the congregation, which are so many indications of the Divine approbation, I believe, notwithstanding the greatness of the work, and the difficulties to be overcome, that the friends of seamen have abundant reason to thank God & take courage.

JOURNAL OF THE BETHEL FLAG AT NEW YORK.

To the Editor of the N. Y. Seaman's Magazine.

SIR.—On Tuesday evening the 7th of October, the Bethel Union commenced their meetings on shore, at Mr. Williams' 317 Water-street. We assembled at an early hour: the house was soon filled with seamen and citizens. A ship-master who had lately arrived, made an exhortation and prayer, which drew the serious attention of all present. Soon after he concluded, a seaman rose and said: "I have arrived from sea to-day, and I have come here to worship that God who has protected me on my voyage, and returned me to New York again, loaded with experience of his divine goodness; for I have been within a hair's breadth of eternity: O, I am here a spared monument of his mercy. On my passage home I was precipitated from the jilt boom into the ocean by the violence of the wind and sea. The Lord so ordered it that I caught hold of some rigging which saved my life. Now, my dear shipmates, you and I are often brought near to the arms of death, and we have no opportunity there to plead with God for mercy: let us all begin this night to pray to God in the name of our dear Redeemer to have mercy on us and forgive us our sins, and prepare us to enjoy his blessed presence in his kingdom above; and continue these supplications as long as we live, and never omit them." Several strangers were present—one of them said, "I never was at a Bethel meeting before; I live many hundred miles from here; O, my heart leaps with joy at what my eyes see, and what I hear seamen say to their shipmates in such an affectionate manner, urging them to come to Christ now, and not to put it off another hour." Four seamen engaged in exhortations and prayers, which made the meeting very interesting. Another stranger rose and said, "we have Bethel meetings in Charleston, South Carolina—our hearts and hands are united with yours for the salvation of long neglected mariners: we have had many evidences there that seamen have been converted, and become the disciples of Christ. What my eyes have seen this evening excites feelings which I cannot express. Blessed be God that he has any purpose of mercy for that class of people—may the Lord bless your endeavours and crown them with abundant success." The distribution of the Bethel Union Messenger and Tracts at these meetings and at the hospital, has had a wonderful effect on the hearts and consciences of many seamen.

By reading the "Swearer's Prayer," and a number of other tracts, the Lord has brought many seamen down on their knees at the throne of his grace, where they have obtained from God that grace which has led them out from the paths of profanity, vice, and eternal ruin, to the paths of righteousness and peace, to the mansions of glory. There is scarcely a day but we have some new evidence from seamen we never saw before, that the cause of religion prospers among them. On Tuesday, the 14th of October, we held our meeting again at Mr. Williams', where it is to be continued through the winter every Tuesday evening. This Seamen's boarding-house to all appearance has become a Bethel. This evening all the seamen could not be accommodated, the house was so full. The Rev. Mr. Chase conducted the meeting. The Committee could not refrain from giving glory to God in seeing a multitude of weather-beaten seamen prostrate themselves before the Lord, and join in prayer for the salvation of their immortal souls. An experienced sailor gave a very feeling address—he remarked, "my dear shipmates, why do we continue to be so wicked? we are not ignorant of our dangers of an awful eternity! we are not ignorant of what may aid us for our salvation in Europe and America; let us all therefore make a resolution that we will knock off from our sins. I know we cannot always worship God and keep his holy Sabbath on board our ships as we ought to do, but we can refrain from taking God's name in vain, and from drunkenness, lewdness, and every other vice. We form resolutions to do those things, and why do we not keep them? Our immortal souls are precious cargoes, and Christ suffered and died on purpose to save them, if we comply with the requirements of his holy book the Bible—Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive." We may say to ourselves and to one another, we are good enough. But Christ says, "I tell you, nay; but except ye repent, ye shall all likewise perish." Before the meeting was closed, a seaman rose and said to the Rev. Mr. Chase, "I am going to sail to-morrow for New Orleans, I wish you to pray for me next Sunday in the Mariners' Church."

On the following day a sailor said to one of the Committee, "I do not know what to say to you, Sir—I know I am a thoughtless sinner—I feel more so now than I ever did before—for I saw one of my messmates at the Bethel meeting talking to us and prayed for us—I was astonished in seeing such an alteration in that man—he and I had sailed together in one ship, and he was not a better man than myself—but there is a great alteration now—what he said has made me feel different from what I ever did before—I must alter my way of living—I have a soul to save as well as he—O, what shall I do, Sir?" he wept, and we had considerable conversation on this important subject.

The next Tuesday evening the Rev. Messrs. Truair and Chase attended. At the close of the meeting, a sailor was named who was in great distress, in sickness and poverty. He had a wife and children destitute of food and raiment. A request was made that something might be contributed to mitigate the sorrows and distresses of them who were placed in such a situation. The sailor's tender heart was seen in what they contributed to relieve their brother shipmate and his family. On Tuesday evening, the 28th, we continued our Bethel meeting at the usual place, where we discovered some fresh evidence that God blesses these meetings. One in particular we will mention. Last Thursday evening a sailor called on the Rev. Mr. Truair and said: "I am a distressed sinner, and I have been so ever since last Tuesday evening at the Bethel meeting."

which I entered in high glee: but I was not long there before I had a broken heart, and was not able to sleep that night, and I am not now but a very little better, and I am going to sea to-morrow." We hope he did not call for instruction in vain. This evening we were highly favoured with the presence of many pious seamen, so many, indeed, they conducted all our devotional exercises. We see an increased solicitude among them to bring their shipmates to these meetings, and we are often favoured with the company of very respectable citizens. This evening may be numbered among many we have held—where Christ gave us much of his divine presence, and caused tears to flow from many eyes.

HISTORICAL.

[At the request of several gentlemen, we copy the following article, which is the first of a series of Communications on a subject that has recently much occupied the public attention. We shall continue them in succession. The third No. we perceive is signed a "Friend to Greece," and dated "Cambridge." The author is understood to be a gentleman of literary eminence,* who has passed several years among the interesting people, whose cause he espouses.]

From the Boston Daily Advertiser.

A SHORT ACCOUNT OF THE REVOLUTION OF THE GREEKS.

Mr. Hale.—I observed in your paper of Friday, some remarks on the result of the campaign of this year in Greece. Their perusal has suggested to me the idea, that a brief connected narrative of the origin and progress of the Greek Revolution, would be agreeable to you and your readers. The abstract is necessarily very imperfect, but such as it is, it may be of service to those of your readers who have not leisure to compare and digest for themselves the contradictory accounts brought by the successive vessels from Europe.

In the year 1814, an Association for the promotion of knowledge and general improvement in Greece was established at Vienna. To this association many distinguished Statesmen of Western Europe, many of the literati particularly in Germany, and most of the affluent merchants and other respectable characters in Greece itself subscribed and contributed. No political object was avowed. In general, none probably was contemplated. Still however the views of the most ardent associates doubtless extended to the political regeneration of Greece. The effervescence, which existed in Spain, France, Italy, and Germany, after the overthrow of Napoleon and the general call for political improvement in those countries could not but have had an effect in Greece, from which country about one hundred young men annually resort to the Universities of Western Europe.

In the year 1820, the war of the Porte against Ali, the powerful and veteran Pacha of Yanina, broke out. In this war the Greeks took no part, and Ali, when driven by the Turkish armies into his strong hold of the lake of Yanina, took with him more than 100 of the most respectable Greeks in his dominions, as hostages for the quiet of the rest. By the end of the year 1820, Ali's armies had either deserted him or been driven from the field and he was closely besieged by the Turkish Pacha, who had been sent against him. In this state of things, in the beginning of 1821, the Greek Hospodar of Wallachia, died. The two Turkish provinces, Wallachia and Moldavia, bordering on Austria and Russia, and wholly inhabited by Christians of the Greek faith (though not of the Greek nation) are governed by Greek Princes called Hospodars, nominated by the Porte. This government is guaranteed to these two Provinces by several treaties between the Porte and Russia. On the death of the Greek Hospodar of Wallachia, in January, 1821, before a new one could be appointed at Constantinople, Theodore, a native Wallachian, gathered together 60 or 70 adventurers principally Albanians—a kind of Turkish Swiss found in every part of the Empire—and with these marched out of Bucharest, the capital of Wallachia, calling on the inhabitants to revolt and procure the redress of their grievances. It has been said that this revolt was effected by the gold and emissaries of Ali Pacha. Theodore in a short time collected about 15,000 men, without plan or organization, who demanded a redress of the grievances, which they suffered under their Greek governors. The Porte received the news of the revolt with little concern, and despatched officers with orders to suppress it, as one of those hasty mutinies, which are frequently happening in all parts of Turkey.

Meantime however, a more serious event took place in the adjoining Province of Moldavia. On the 7th of March 1821, a proclamation was found pasted up in all the streets of Jassy, the capital of Moldavia, signed by Prince Alexander Ypsilanti, calling upon the inhabitants to assert their liberty, assuring them that Prince Michael Sizzo, the Hospodar of Moldavia, was in their cause, and intimating that the cooperation of Russia might be hoped. Alexander Ypsilanti is one of the oldest families of Greece; his father was Hospodar of Wallachia, and escaped to Russia, his life being threatened by the Porte; Alexander had been educated in a Russian Military School; served and lost an arm in the Russian army and at this moment enjoyed the rank of Major-General, in the Russian service. He had been an active member of the Association alluded to above, and stood in correspondence with the men of most influence in all parts of Greece. It was true that Prince Sizzo was in the secret of this revolt, although in the first instance it was against himself. Ypsilanti's proclamation had a powerful effect. The people rose and crowded to his standard and he was soon in full march toward Wallachia. On the way he was joined by another strong band, who had revolted at the same time at Galatz, on the Danube, and it may justly be called singular that these three simultaneous insurrections were wholly without concert.

The news of these events produced great excitement at Odessa, of which a great part of the inhabitants are Greek. The wealthy subscribed in the most liberal manner, and the young and adventurous crowded to the banner of Ypsilanti, which was emblazoned like that of Constantine, with the Christian Cross and the motto, "in this thou shalt conquer." Ypsilanti lost no time in sending an address to the Russian Emperor then at Laybach; and the Emperor lost as little time in ordering Ypsilanti's name to be erased from the lists of the Russian army and directing the Russian Consul, at Jassy, to denounce the revolutionary proceedings in the name of the Emperor. Information of these measures was also given to the Porte, by Baron Stroganoff, the Russian minister at Constantinople. The Porte not wholly satisfied ordered a search of all vessels passing to or from the Black Sea; an order, at which Baron Stroganoff took umbrage.

By this time the Porte was alarmed at the progress of the revolt. The lives of the Greeks at Constantinople were threatened. Sizzo was outlawed as a traitor, and the Greek Patriarch by order of the Porte, excommunicated him and all the Moldavian rebels.—Meantime, however, the flame was spreading. Alexander Ypsilanti had his agents in all the Provinces of Greece, who received and propagated intelligence of the events in the two North Eastern Provinces. Preparations had been making all winter in the mountains of the Morea, and arms were collected and Councils held by Peter Mavromichalis, the Bey of the Mainotes, and his brave associates. At the end of March they had 8000 men ready to throw off the yoke. The news from Moldavia put them in motion, and the Turks were driven to the fortresses, in all the Southern parts of the Morea. The 30th of March, Germanos, Archbishop of Patras, raised the standard of the Cross, collected the peasantry, and after a skirmishing warfare and many

mutual excesses, drove the Turks into the citadel of Patras. On the same day, the Messenian Senate of Calamata was convened; proclamations were issued, addressed to the Greeks; another to the Turks, promising them protection on condition of their not resisting; and others to foreign nations. Among the last a proclamation was addressed by this body, in the month of May, to the citizens of the United States, of which the original was published in the last number of the North American Review.

It was highly favorable to the cause of the Patriots that Churshid Pacha of the Morea, the ablest Turkish commander who has appeared in this war, was absent, besieging Ali Pacha at Yanina. On hearing of the revolt in the Morea, he detached his Lieutenant, Jussuf Selim, with a considerable force. Jussuf landed at Patras, pillaged the city, burned 800 houses, and massacred the Greeks, who fell into his hands, without distinction of age or sex. This severity produced a happy effect: it roused many who had hitherto taken no part. The whole Province was in arms. Gregory a monk, ranged the country with a cross in his hand, and took post with several thousand followers, at the Isthmus of Corinth; and in a few days Attica, Livadia, Acarnania, and Thessaly were in open revolt. The features of insurrection were every where the same. After some bloody skirmishes, the Turks were every where driven to the walled towns, and often to the castles in the towns. Nor were the islands behind the Continent inactive. Hydra, Spiezia, and Ispara, the three islands where the navigation of Greece centres, formed their Senate, fitted out in a short time 180 privateers, and swept the Turkish trade from the Archipelago. The single house of Conturioty, fitted out 30 small cruisers. Volvina, a lady whose husband had been put to death by the Turks, fitted out, at her own expense, three cruisers, and commanded the little squadron in person. These fleets raised all the islands; kept up communication between them; blockaded the ports where the Turks were fortified, and gave life to the patriot cause, in every quarter.

While the revolution was thus spreading in Greece, it was almost wholly crushed in Wallachia and Moldavia. When the resolutions of the Emperor of Russia, were made known by the Russian Consul at Jassy, a counter revolution was excited, and Prince Sizzo fled from the province. Ypsilanti marched to Bucharest, but could come to no understanding with Theodore, whose movement had been purely accidental, and who had no sympathy with the Greeks. After four days conference, they separated. Turkish armies entered Wallachia; Theodore tried to make terms with one of the Pachas. His overtures were rejected, and he then, deserted by most of his followers, fled to Ypsilanti. Ypsilanti put him under arrest, tried him by Court Martial, and shot him.—These events brought dissensions into his way, and prepared for an inauspicious result.—Meantime, the rage of the Turks at Constantinople was raised to the highest, by the news, which poured in from all quarters. The Grand Vizier was displaced for want of energy, and Benderli-Ali-Pacha, then in Asia, was called to the post. Benderli, with a host of Asiatic Turks, put himself in motion; on the 21st of April he entered Constantinople. The next day was Easter, the great festival of the Greek Church; and on that day the Patriarch Gregory was torn from the Altar, where he was officiating, and hung at the door of the patriarchal palace. His crime was "having known and not having suppressed the rebellion in the Morea." His body was dragged about the streets by Jews, and thrown into the Bosphorus. On the same day, the Bishop of Ephesus and two other Prelates, and some of the most considerable Greeks, were hung from the windows of their houses.—In ten days the new Grand Vizier was deposed and banished; but by the clamour of the populace his banishment was commuted into decapitation. A deputation of three Janissaries was admitted to a permanent seat in the divan, and the whole male population of the Ottoman Empire called upon, by solemn proclamation, of the Sultan, "to relinquish the life of the cities, to mount, to resume the life of the field, the life of their ancestors."

Witnessing the march of troops to Wallachia and Moldavia, contrary to the stipulations of the treaties between Russia and the Porte;—the indiscriminate slaughter of Christians; the destruction of churches, and the murder of the Patriarch, the Russian Minister remonstrated warmly with the Porte, and demanded satisfaction. The replies of the Reis Effendi were unsatisfactory: Baron Stroganoff repeated them, allowed the Porte eight days to reply; no reply was returned, and the Minister departed from Constantinople. On the day of his departure, an answer was sent him by the Reis Effendi, dated back on the last of the eight days.—Baron Stroganoff refused to open it, but sent it to his Court at St. Petersburg. Thus the negotiation was hereafter carried on between Constantinople and Petersburg with extreme delay.—The Turks gained time—and on this, as every other point, they manifestly outgeneralled the Russian Minister. The difficulty was, that Austria and England would not permit Russia to engage in a war. The Russians collected an army of 150,000 men in Bessarabia, a Province separated from Moldavia by the river Pruth, and here their interference ended. The Turkish armies in Wallachia met and destroyed that of Ypsilanti on the 19th of June, and Ypsilanti himself escaped with difficulty into the Austrian territory, where he was immediately seized and thrown into the Castle of Montebello, and is there confined to this day. But though all regular insurrection was thus crushed, the dispersed partisans of Ypsilanti, brigands stimulated by Ali Pacha, adventurers of all kinds, profited of the state of the provinces, kept up a warfare from the mountains, and gave full employment the rest of the season to a Turkish army of 25,000 men.

In now turning your attention to the incidents of the war in Greece, a very imperfect sketch only can be made. The revolt having simultaneously taken place in four or five different Provinces, it was obviously impossible for Churshid, who commanded in chief, in Roumelia, to undertake any powerful expedition, especially as he had the siege of Ali Pacha to press. He, however, detached or raised four different corps to act respectively in the Morea, Acarnania, Livadia, and Thessaly, and if possible form a junction in the Morea. The history of the campaign will therefore be briefly told by saying, that each of these Turkish Corps de Armee was fully occupied in sustaining itself during the summer against the bodies of revolutionists in the different provinces, who began the war with clubs and forks, and before the season was closed were well armed with guns and sabres, the fruits of their victories.

The Naval war was conducted with great spirit. The Capudan Pacha or chief Admiral, was very late out of the Dardanelles, and the Greeks succeeded in destroying a ship of the line, which they decoyed into an exposed position, and the Capudan-bey perished with this vessel. Emboldened by this success they attempted to bring off the Greek population of Haivali, a very flourishing town on the Asiatic coast, with a college, library, and population of 36,000. The Turks resisted the Grecian fleet, a general conflict ensued, and the whole town was wholly destroyed. The enterprise was principally conducted by the Samians, who led the way in the revolt of the isles on this quarter. Great excesses were committed on the Christians at Smyrna, at the tidings of these events; and 50 Greeks were taken out of a Russian vessel in the port of Smyrna, and hung on the shore. After these events, the Capudan Pacha left the Dardanelles, but did not succeed in bringing the Grecian fleet to action. The operations of the Turkish Admiral were confined to throwing supplies into the fortresses of the Morea and such of the isles as remained in the hands of the Turks. At the news of the Grecian revolution spread in Europe, not only supplies of all descriptions

poised in, from Europe, but volunteers crowded to the standard of liberty. The sons of Greece, especially, in this hour of evil, resorted to their native land. Among them came Demetrius Ypsilanti, the brother of Alexander, also in the Russian service. Though but 22 years of age, he was acknowledged by the Senate of the Morea as Commander in Chief, and in this capacity issued his proclamations to the whole Grecian race, on the 24th of July. But the want of discipline, and a great obstacle to the achievement of any important enterprise.

Arduous and desperate however, supplied the place of all other resources. On the 3d of August the important fortress of Mozebaria surrendered and about the same time that of Navarino. In both these cases the Greek bands, exasperated by the long oppression they had endured, and by the murder of their Patriarch, Ypsilanti, unexcesses on the Turkish prisoners, declared that unless full power were given him by an assembly of all Greece, to enforce his orders, he would retire from the cause. This firm step produced a general conference of deputies, by whom it was resolved to call a convention of 70 members to form a Constitution. Meantime, Ypsilanti, and the other Commanders received full authority to execute their orders.

In Epirus, Churshid was still confined at Yanina. In Macedonia, Cassandra was sacked by the Turks, and a frightful ravage of the unarmed inhabitants ensued. In Thessaly, Ulysses, lately a partisan in the service of Ali Pacha, gained several victories in the defiles of the Mountains, where he posted, particularly at Thermopylae. In Attica, Athens was taken by the Patriots, the capital of the province, a strong walled town, was taken by assault. To Tripolizza, the principal Turkish population, with all the movable wealth of the province, had fled, taking with them 80 hostages of the most respectable of the Greek inhabitants. These hostages were all murdered in the beginning of the siege. Exasperated by this, on the moment of entering the city, the Greeks put to the sword every Turk they met, and were guilty of a carnage which cannot but be condemned. The person of the Commandant, the Bey of Corinth, and the Harem of Churshid Pacha, were spared. Shortly after this great victory, the citadel of Corinth capitulated. In the month of October, the Capudan Pacha, having formed a junction with the Egyptian and Algerine fleets, entered the Gulf of Lepanto and took 30 sail of small Greek vessels out of a port near Delphi, and this was the only exploit of the Ottoman Navy this year; though the Turks have several three deckers and seventy-four equal to any ships in the world.

Ali Pacha held out to the close of the year, but was very hard pressed; yet as he grew weaker, a new enemy started up on the opposite quarter in the Persians, who made war for a Turkish army in the East. The Grecian Congress assembled in November, and in six weeks completed their work, and published their Constitution the first day of the New Year.—In another communication, I shall attempt to sketch the events of 1822.

Missionary Intelligence.

PALESTINE MISSION.

Extract of a Letter from Rev. Messrs. Bird and Goodell, to the Rev. Dr. McCaughey, of New-York.

Malta, June 10, 1823.

The present communication is designed to present some facts illustrative of the state of the Catholic religion in this island.

The number of priests and other ecclesiastics in this city, is variously estimated, as 1 to 15, and as 1 to 30. One cannot walk the streets without constantly meeting them. The number of churches is between 20 and 30, of which some are very large and splendid. They are kept open, every day, for the inspection of the curious, and for the ceremonies of the superstitious; and what is singular, these two different classes of men, can attend each to his own object, side by side, or face to face, without any mutual interruption.—These public prayers, before some image in the churches, we are told, is generally speaking, the only obedience the Catholics of this region yield to the command of our Saviour—"when thou prayest, enter into thy closet, and when thou hast shut thy door, pray, &c." The constant ringing of bells for religious purposes, the frequent feasts or holidays, commemorative of some event in the recorded or traditional history of the Church, the frequent religious processions, and the daily passage of the host to some dying man, all together make an imposing show of piety, and impress the vulgar mind with a sense of the importance, if not of religion itself, at least of religious ceremony. But it is painful to discover, through all this outward exhibition, a hollow selfishness, which forcibly reminds one of the "white sepulchres" spoken of by our Saviour. In reciting their formularies, it is a common thing for the priests to smile among themselves like children, when any one blunders or speaks with a singular tone of voice. Nothing is more frequent than, when the host is brought to the door of some dying person, and when all in the street, who are near, are upon their knees, to see the younger ladies, even in that posture of reverence, sporting or quarrelling, as the case may be, with none to quiet or check them. And in the most solemn procession of the year, the anniversary of the crucifixion, in the very presence of all the crosses and bloody images of Christ, which are of such mighty efficacy in assisting the Catholic mind to bring up the scenes of the Gospel history, few appeared solemn, many indulging themselves in the levity of a mere agricultural show, and even some of the priests were seen evidently passing their jests with each other, in the midst of the procession, and in open sight of the multitude.

Since being here, we have heard but two Catholic sermons. They seldom preach. The former of these sermons was in praise of the Virgin Mary, accompanied with a high degree of veneration and of action. The second was similar in manner, but the subject was the character of Christ. The speaker in this, as in the other case, addressed himself wholly to the passions of the audience. He stood near, and partly in front of an image of the expiring Saviour, and often fixing his eyes upon it, and addressing himself to it, endeavoured to make the same use of it as Anthony did of the body of Caesar.

The common people are, as you may well suppose, exceedingly ignorant about every part of religion. Saying their prayers in the morning seems to give them a license to cheat and pilfer all the day. The Sabbath is a holiday. The priests are exceedingly vigilant to keep all religious tracts and Bibles out of the hands of the common people and the people themselves seem very well contented that their responsibility should lie entirely on the shoulders of the priests. Ask a common man about the doctrines of the Church, and he says he knows nothing about it: "This is no business of mine, but of the priests." Let one fact suffice to show the extreme ignorance and thoughtlessness of the Maltese. A man much above the middle rank was lately conversing about Jerusalem, and asked very soberly and sincerely whether the sepulchre and bones of our Saviour were still to be found there! Strenuous efforts have been made of late to injure the Bible Society here.

The Government have been obliged to listen to the complaints of the Bishop, as he has to those of the priests. The matter has been referred to England for a decision. We indulge the hope that such a decision will be given, as shall open the door still more widely for the circulation of that Book which these pretended Christians are pleased to call sacred, and a book of the dead! The Lord have mercy on them. But all are not of this character. We could mention the Bishop,

and some of the priests, as being much more liberal on the subject of the Bible. We can expect to do but little good among the Maltese here, unless we should stay a year or two longer.—Our preaching is altogether to the English.—They fill our large chamber every Sabbath morning and evening, and are very attentive. Let us have your prayers, that the Word of God may have free course and be glorified, even as it is with you.

[N. Y. Missionary Register.]

FEMALE BENEVOLENCE.

Extracts from the Journal of a Lady, employed, as an Instructor, in the north-eastern part of Maine, during the years 1820 and 1821.

Penobscot Indians.

My feelings, when I passed the island, on which the Penobscot tribe of Indians dwell, cannot be expressed; they were unutterable. Their priest was with them. The white flag, bearing the sign of the cross, was suspended from their camp, and every thing around them proclaimed in silent, but emphatic language, superstition and ruin! My heart bled with agony. I beheld them sinking into the depths of misery, while the hand of no Christian was extended to extricate them. God of all mercy, shall we be clear from the blood of these souls?

Visit to a poor and ignorant Family.

June 15th, 1820.—Yesterday, after school, I made my first parochial visit. I had a delightful walk. My dear H.—, to me, every thing is delightful in this wilderness. O, what abundant reason have I to praise God, for his goodness, in once more permitting the ardent desire of my heart to be gratified; in permitting me again to enter upon a work so dear to my heart. I think I can say, I do love this work. I went in search of a family of half starved children, whose parents are poor and wretched, and who have not food to give them. They are without a home. I entered the woods, and after walking nearly a mile, in the very depths, where I should suppose no human being ever entered, I heard a voice. I followed the sound, and soon came to the spot where the man and his wife were erecting a log camp. They observed they were going to build a house. It was five logs high, and when they could get boards, were going to make a roof—but now they are moving into it, as it is. My heart bled at their wretched situation. I inquired for their children, and requested they might come to my school; told her I would instruct them, and if they were destitute I would send to Bangor, and procure some garments. She said she could not let them come, as she wished the eldest to take care of the younger ones, while she helped her husband build the house. I then plead that they might attend on the Sabbath, and with reluctance she consented. I then inquired where her children were, and went in search of them. I found them about the distance of a half mile, in a wretched pen composed of logs, with the ground for their floor; in one corner, two sticks of wood were burning on the damp ground, in the other was a bed, in which I found four beautiful children. The bed was covered with roots, which the dear children were devouring with great eagerness for their supper: O, my dear H. when you again sit down to a full table, let your heart rise with thankfulness to that bountiful Giver, who has bestowed on you the necessities of life.

The eldest girl was about fourteen, I should judge, but so profoundly ignorant, that she knew not how to count; for when I asked the number of children, she could not tell, but called over their names and then said, "you know how many that makes." Interesting Interview with some Indians. June 23d, 1820.—Yesterday was an interesting day. In the morning the heat was extreme. About an hour after noon, a shower came up suddenly, and some Indians took refuge in our house, and came into my room.

The lightnings flashed, the thunder roared, and all nature appeared in confusion. The Indians sat in the door, and appeared deep in thought.—I said to one, are you afraid? He replied, no, no. I said, who makes the thunder? God. Does God make the storm? Ans. God makes every thing.—Ques. Do you love God? Ans. Yes, we ought to love him. Ques. Have you a soul? Ans. Yes, we have a soul. Ques. Where will it go when you die? Ans. Up. Ques. Is the priest with you now? Ans. First been with me, priest gone now. Ques. Do you love the priest? Ans. Yes, we very much love him, he pardon all my sins, me be now a very good Indian. Ques. Which do you love most, God or priest? Ans. Ah, me love God, he greater than priest—God make priest, He then looked very earnestly at me & said, "You sick?" I replied yes. He said, "May be afraid?" I said, No, I love God, God will take care of me; I hear his voice in the thunder. Mrs. C. then mentioned I was keeping school, and would teach his papouse. He said, "We have no papouse, all gone." She then told him I loved the Indians, and wished to teach them. He appeared much interested, and said, while his countenance brightened, "do you love Indians? They are my brothers: you will tell about God." I said yes, and want you to love him too. I then asked them to come again, & I would read to them about "Poor Sarah." They said, "Ah, me no stamany, (understand). I said, you come, and I will make you understand. They replied, may be, next week, and then left me. Now I would ask, cannot this tribe of Indians be taught that better way that leads to eternal life? Are we not criminal, awfully criminal, while we pass by their saying, "the time for their reform is not yet come." My sister, when looking to heaven, think of this wretched, perishing, neglected race.

A Sabbath's Labours. The Sabbath has past: it has gone into eternity! The recording angel has registered the proceedings of this day, and the last judgment will determine if any good has been done. My labours have been very great. In the morning I read a sermon to the family, attended my Sabbath school, and at noon read another sermon. This afternoon had a meeting for females, and have now just finished reading to the family, and some neighbors who came in to hear me. I am very much exhausted. O, for greater strength, and more willingness to be spent in my Master's cause.

BOSTON RECORDER.

SATURDAY, DECEMBER 20, 1823.

MASSACHUSETTS DOMESTIC MISSIONARY SOCIETY.

We are fully persuaded that a more thorough acquaintance with the state of facts in regard to the feeble Churches of Massachusetts, would call forth more sympathy, and more exertion in their behalf, than has been manifested hitherto. Such facts are not always communicated even to the Directors of the Society, with so much particularity and freedom, as is desirable; and it must be confessed, that the delicacy which withholds an humiliating statement of the poverty and sufferings, either of an individual or a society, is not altogether to be condemned. Yet it is obvious, that distresses which are unknown, are not likely to be relieved; and that facts, however calculated to excite commiseration, and command assistance for the needy, will produce no such effects, while concealed. It is to be wished, therefore, that every feeble church and society might be induced, with modesty indeed, but still with frankness, to make their actual condition known.

In the town of R. in the county of F., there are two Congregational Societies under the care of a single minister, whose salary is small, and

irregularly paid. The meeting houses are miles asunder, and the population is scattered. Within the limits of the First legal Parish, there are one hundred sixty-seven families; of these only forty-seven attend the ministry of the Rev. Mr. —. The residue are families of various descriptions, and the greater part of them, it is to be feared, do not attend public worship. Within the limits of the Second Parish, there are one hundred and thirty families. Of these, only thirty-five pay ministerial taxes; the remainder are of various denominations, and almost uniformly pass their Sabbaths at home, or in walking and riding about.

When their present minister was settled, it was expected that the settlement of another would soon be effected. But, after his faithful and successful labors for the quarter of a century, he observes, "the prospect recedes—it disappears, unless aid can be obtained from some other quarter." Now it is to be remarked, that this minister is one of the most laborious and efficient in the Commonwealth—well known, and highly esteemed by the churches at large. His labours have been blessed—"the Lord has granted repeated seasons of refreshing—considerable additions have been made to the church"—and he is surrounded by "some firm friends to Zion." When his labours are distributed from year to year among 300 families, covering an area of twelve miles square—encompassed as he must be also with many cares inseparable from a ministerial support, with a large family, it is not surprising that the parishes of which he has the oversight should sometimes yield to discouragement, and that his own heart should despond. More ministerial labor is required in these circumstances, than can possibly be rendered by one man. The parishes themselves feel it. Their pecuniary resources however are small—"a large proportion of Sectarians are intermixed with them, and many regard religion in no form." It has been voted, therefore, in each parish, to request pecuniary aid from the Domestic Missionary Society—for the support of the present minister, but for the procuring of additional labour.

A case like this, could not be overlooked by the Directors. Out of 297 families, within the bounds of two legal parishes, 215 are without regular Christian instruction, unless some of them are connected with organized Societies of other denominations, as probably they are; still very few out of more than two thirds of the population of the two parishes are in the habit of attending on the public worship of God any where. A missionary has been sent to R. for a few weeks—he preached regularly six times a week, and visited between one and two hundred families, conversing with individuals freely and at length on the subject of personal and experimental religion. In regard to his labours the minister of the Parish writes to the Committee—"I do assure you that my heart has been encouraged, and my hands strengthened not a little, by the coming of Brother —. He has laboured faithfully among my dear people, in season and out of season, and from house to house, with good acceptance. His labours I trust will not be in vain—the good seed which he has sown will not be lost. We gratefully acknowledge the assistance granted us, and hope the Examining Committee will have an occasion to regret what they have done. May God, who possesses the silver and the gold, and the hearts of men abundantly replenish the funds of the Domestic Missionary Society, and ever direct them into proper channels."

These feeble parishes may yet attain to a degree of strength that will enable each of them to support the ministry of reconciliation, independently of the other. This was contemplated at the settlement of their present Pastor. Hitherto their expectations have not been realized; and there is little reason to hope that they ever will be realized, unless a special effort in their behalf be made. Heresies abound—immoralities prevail. The hearts of Christians are overwhelmed with grief bordering on despair. They know not what to do. Their own efforts have proved unavailing. Now they look to their sister Churches, and say, "will ye not help us?" Will a Christian public coldly answer, Nay!

Let such assistance be rendered to these parishes for a few years, as to give them a full impression of the worth of Divine ordinances, and increase their strength by the addition of some of those families that are now living without God, and without hope, and they will become flourishing and able Societies. But so long as the houses of worship are shut up one half or two thirds of the time, there is no reasonable prospect of their increase, or even of their long continued existence. We conceive that there are few fields of labour more promising than this. And the settlement of another approved and faithful minister, would be as life from the dead to hundreds who are now in their sins. Let each parish have its religious teacher—let the house of God in each be open every successive Sabbath, and let all the pastoral labours now bestowed be doubled, and there cannot be a doubt on any mind, accustomed to observe the dealings of Providence, that error and vice would soon shrink from public gaze, and that truth and righteousness would prevail. It is to be fervently desired that these parishes, and others in similar circumstances, would make a thorough trial, of their own strength, in simple reliance on the Lord, and resolve that they will not remain destitute of the "bread which endureth to eternal life." They but may be assured not only of the sympathy, but of the effectual co-operation of the sister Churches.

Militia System.—The Editors of the Militia Gazette, show the expense of the Militia System in Maine, to be, at a moderate computation, \$120 per annum—and the whole number of Militia is but 35,000. According to this, the expense of the same System in Massachusetts, must be about \$500,000 per annum! And it is natural to inquire, what are the benefits secured by such an enormous price? Also, why do the people acquiesce in the imposition of such a tax? Also, why do those who pay this tax, gambol and revel, cherish the spirit of war, to promote glory and temperance, and profane, complain of the expense of those who make their free will offerings to the treasury of the Lord, for the spread of the Gospel through the world? Let it be remembered, that the whole United States pay but about half the amount to the conversion of sixty millions of heathen to Christ, as the single State of Maine pays for—nothing, unless for the support of the army of war, and his multifarious attendant spirit, Vice

RELIGIOUS SUMMARY.

Revival of Religions in Fallmore.—This glorious spring of the Spirit continues, particularly in the revival of the Spirit continues. The Rev. Paschard Presbyterian Church. The Rev. Paschard Presbyterian Church, peculiarly favoured, writes "A Congregation, peculiarly favoured, writes "Last Sabbath, we had admitted 29 to our communion. The revival is still going on. The work is progressing among the young men. Blessed be God for his unspeakable mercy to us."

Jefferson College.—The following interesting extract, relative to a revival in Jefferson College, we extract from the "Narrative of the state of Religion in the bounds of the Synod of Pittsburg." "But it is peculiarly gratifying to the Synod to find that the Spirit of the Lord has graciously visited many of the Students of Jefferson College within the bounds of the Presbytery of Ohio. The statement of that Presbytery we learn, of the whole number of students, (between 100 and a hundred,) the majority are hopefully converted—others under deep conviction of sin, and daily inquiring what they shall do to be saved—and at the close of the last session, there were few, if any, of the whole number, who were under serious impressions. It is scarcely possible to think of a more animating consideration to the Church of God, than revivals of religion in colleges. From these seats of science, thus visited by the Lord, are many youths to go forth into the world, to the help of the Lord against the mighty ones, the hopes of Zion : and they are bred in the nurseries of learning and piety. Here are the streams whose streams make glad the city of Jerusalem.—May the blessed influence of such revivals extend with rapidity to every seminary in the country, that the Schools of the Prophets may cease to be replenished from the hall of science and literature!"

Revival.—In the congregation of the Rev. F. K. Fleming, N. J. great anxiety prevails among the impenitent, and meetings for prayer instruction, are numerous and solemnly attended. On the last Sabbath in November, 1840, 12 were admitted to the church, as the first fruits of the revival.

Rev.—Rev. Mr. Ripley of Portland writes to a friend in Boston, that God is carrying on a work in Sidney, Me.—that 12 were baptized the 5th, six of whom were heads of families—and "the holy work appears to be spreading."

Fasting and Prayer.—The Lincoln Association Association, have voted to meet at Waldboro', on the first day of January next, and observe the day of special season of fasting and prayer, for the pouring of the Holy Spirit on that County in general, and on the State, and on Zion in general. They also recommend to the several Congregational Churches in the county, to keep the same in a manner most convenient to themselves as a most important purpose.

The American Society for meliorating the condition of the Jews, are prosecuting the objects of their institution with as great rapidity as the vast importance and the novelty of their undertaking permit. The Board have not yet made any purchase of land for the contemplated colony; but the several committees who have been charged with procuring information respecting a suitable location, have been very diligent in their inquiries, and have from time to time, laid before the Board such ample details on the subjects referred to, as will enable the Directors, it is believed to conclude upon a judicious purchase very shortly.

The auxiliary societies, and indeed the Christian public are anxiously looking for this decision; we would respectfully remind them that early assistance to the Treasurer, R. Milford Blatchford, Esq. No. 140 Water-street, New-York, will be especially acceptable, as a large sum will probably be required at the incipient stage of the colony. The interest which the Society has excited on the Continent of Europe has furnished the Board with very interesting communications from the friends of Israel there, and several converts from Judaismism to Christianity have already come to co-operate with the Society, or to join the colony. Among the number is Mr. John Edward Zadig, who has arrived from London. Mr. Z. is a native of Prussia, the capital of Silesia in Prussia. His father was a rich Jew of that city, and placed him in the Magdalen High School of his native city. He was afterwards apprenticed to a merchant at Hamburg and while there, he wanted to serve one year in the Prussian army.—Some time he resided at Paris, and then went to Rome. During this period he frequently received Christian instruction from different individuals and finally embraced the faith of Christ. He was baptized at Cologne on the 9th of June by the Rev. Dr. Kraft. He comes provided with testimonials from Mr. Marc of Stockholm and E. F. Roenneberg, foreign secretary of the British & Foreign Bible Society. [Ch. Herald.]

American Meliorating Society.—The receipts for the last month, Nov., were \$512, 82; and two additional auxiliaries were announced—one in Albany, N. Y. female—the other in Milford, Conn.

Poems by Mrs. Simon.—This Lady, the wife of Mr. Simon, the converted Jew, whose arrival in this country we lately mentioned, has now issued a press a volume of poems, entitled, "Truth and Error Contrasted." The volume is dedicated to the American Meliorating Society, and the proceeds arising from the sale of it, are devoted to the promotion of this benevolent object. It is said confidently by "Israel's Advocate," that the volume will be found every way worthy of the patronage of the public.

Rev. Mr. Frey.—This gentleman, while in Charleston, S. C. teaching the Hebrew language, was engaged to preach in various churches, two series of lectures; the first on "salvation through the Mediator," the second on the "Types of the Messiah."

New York Society for the relief of Widows.—From the twenty-sixth annual report of the Society in relation to the relief of Poor Widows with small children, it appears that there are now on the books of the Society 216 widows and 576 children. The amount distributed by the Society during the last year in wood, clothing, provisions, money, &c. was \$2,099. [N. Y. Observer.]

The New York Society for the relief of respectable aged indigent females, held their tenth annual meeting at the session-room of the Brick Church, on the 27th of November. From the report of the Managers it appears that \$121,000 have been expended during the past year, and that 146 persons have been relieved. [Ibid.]

New York Orphan Asylum Society.—The Managers of this institution have presented an address to the public, in behalf of the objects of their corporation. They state "that the annual expenditure for several years have seldom fallen short of \$50,000; to meet which the managers draw interest from stock purchased by legatees, \$750,000. The annual grant of the Legislature, \$200,000. The proportion of the School Fund, about 500,000 and for the balance they depend on annual subscriptions, donations, and church collections. [Ibid.]

Intemperance.—At the late fall term of the Supreme Court for Stokes county, N. C. the Grand Jury found true bills of indictment against nine persons, for habitual drunkenness! The Grand Jury of Stokes deserves to be held in perpetual remembrance by their fellow citizens for this act of independence, of fearless integrity, and faithful discharge of their duty. They have set a noble example to other counties. If neither tears, nor prayers, nor the persuasive language will do the proper authority try "what virtue there is in the law."—W. Carr.

Scottish School Teachers.—In Montreal, as in New-York, meetings for Sabbath School Teachers are now convened, on the subject of which is to devise the various modes of instruction now in use, to derive the best means of advancing the cause under their charge, in the knowledge of the great and leading truths of the gospel.

A Liberal Act.—A letter from New Orleans, dated Nov. 23, says, "The Presbyterian Church, in this city, was sold last week, at auction, by the Sheriff, to pay the debts owed by the Trustees. Mr. Judah Touré, was the purchaser, for about \$20,000. Although of the Jewish persuasion, he bought the house that it might not be converted to another use than that for which it was intended. The same Society worship in it. This is a very liberal act, honourable alike to Mr. T. to this city, and to New-England, whose son he is."—[*Pal.*]

Foreign Mission School.—A Female Auxiliary has been formed in the city of New-York. The attention of several ladies there, having been directed to this Institution particularly, by the arrival of two Chinese youths, Henry Martyn Alan, and William Alum, a few months ago. These youths are now at the school, and are making good progress in their studies.

Auxiliary Missionary Society of the Western District of New-Haven Co. Con.—The committee of this Society have made unusual efforts the past year to increase the amount of their collections, and have measurably succeeded. Their receipts have been \$179 71. Is not the following a strong argument in behalf of the missionary cause? "What sum would you not give, to liberate a dear consort or child from chains in Algiers?—What ought you not to give, to emancipate a fellow mortal from the bondage of Satan on the banks of the Ganges or the Arkansas?" The whole address of the Committee is not less fraught with weighty truth, than with the warm spirit of missions.

Good effected by one Missionary.—"About twelve years ago," says a letter from a gentleman in Ohio "a minister of the Gospel, sent by the Missionary Society of Connecticut, came on to the Western Reserve. A revival of religion commenced in a short time after his arrival, in the place where he had received a call to settle. In consequence of that revival, two young men, subjects of the work, went to New-England and received an education in Yale-College. One of them has since pursued a course of theological studies at Andover, and has recently been ordained as an Evangelist. The other who graduated in September last, is about to study theology in the state of Ohio. From the church, in the place where these two young men belonged, another young man has since gone to Yale-College, and having the Gospel ministry in view, is now a member of the senior class at that institution. Here is but one item of the benefits, apparently resulting from the labours of one Missionary in one place."

Sandusky.—220 of the natives now belong to the Mission church, and nearly 60 children are enjoying the benefits of the missionary school; many more might be received if there were preparations for them.

Colonization Society.—A new Auxiliary was formed at Washington, December 2d, a constitution adopted, and measures taken to secure a full meeting of citizens on the 8th inst.

The Synod of South Carolina and Georgia have resolved to propose to their congregations to observe the Fourth of July in a manner becoming *Christians*, and to have divine service performed in the several churches;—not for the purpose of interfering with those who think proper to celebrate the day otherwise, but to give an opportunity to such as are disposed to acknowledge the hand of God religiously in our independence, and in all our blessings and privileges as a nation.

Further measures were taken also, to redeem the pledge given four years since, for the endowment of a Professorship in Princeton Theological Seminary.

Portland Bethel Union.—A Society with this name, and with the object of affording religious privileges to Seamen, was formed at Portland, on Monday evening, last week; an unexpected harmony of views and readiness for action were discovered by the gentlemen present. The meeting for organization was appointed on Monday last.

The Robinsonton, Mr. Female Education Society, auxiliary to the American Education Society, was formed in Oct. last, and the following persons chosen officers—Mrs. Mehitable Vose, President; Mrs. Hannah Brewer, Treasurer; Mrs. Mary Briggs, Secretary; Mrs. Ann Johnson and Mrs. Martha Gates, Directresses. They have recently transmitted to the Parent Society, by the Rev. Mr. Kellogg, their first collection, amounting to \$9.56.

Swanzy, N. H.—The Baptist Church in this town has "withdrew the hand of fellowship" from Elders Peter Rogers and Nathaniel Bowls, who were formerly members; and these excluded persons, with several others in the same situation, have formed themselves into a body, under the appellation of an "Independent Baptist Church in Swanzy." This conduct has been examined and censured by an Ecclesiastical Council, of which Rev. E. Willard of Dublin was Moderator.

Falmouth Council.—Rev. Henry Lincoln has been regularly dismissed from the Pastoral charge of the Congregational Church in Falmouth, and cordially recommended to the Churches as a pious and faithful minister of Christ. Rev. O. Cobb of Rochester, Moderator. Rev. Francis L. Whiting, who has laboured together with Mr. Lincoln, the three past years, also received from the Council, a cordial recommendation to the Churches, as sustaining an unimpaired ministerial and religious character. Rev. C. Pratt moderator.

Roman Catholics in South Carolina.—The first Convention of the Roman Catholic Church of S. Carolina, was held on the 25th and 26th ult. at the Church of St. Finbar, in Charleston. There were present with the Bishop, six Priests, one Deacon, one Sub-Deacon, and nine Lay Delegates, from different parts of the state. President of the Clergy, Rev. John McEncroe. Right Rev. Dr. England, (ex-officio) President. Rev. John McEncroe, (ex-officio) Vice President.

Catholics in America.—Dr. England, Catholic Bishop of Charleston, S. C. is using great exertions to introduce his preachers into that section of the Union, and is looking to Ireland for a supply. Still, while Protestants sleep, the errors of popery may be extensively propagated, even in America.

Yale College.—By the Catalogue of the Student of this Institution, it appears that there are 28 resident graduates; 71 Medical Students; and that of Under-graduates there are 75 Seniors, 89 Juniors, 123 Sophomores, 97 Freshmen, forming a total of 423. The Prudential Committee are taking measures to erect a new Chapel, which the large and increasing number of students renders indispensable. We understand that at a late meeting of the Managers appointed by the Class of 1813, to solicit subscriptions from the class and others, for the erection of a College Edifice to be called Fisher's Hall, it was ascertained that a number of subscriptions had been already procured, and that there is reason to believe that this important object will be attained.

Amherst Collegiate Institution.—This rising Seminary has the present year 126 students in the four classes, viz. 19 Seniors, 29 Juniors, 41 Sophomores, and 37 Freshmen.

POLITICAL SUMMARY.
FOREIGN.
FROM ENGLAND.—The London Courier says "we can state, on the best authority, that all questions relating to the late Spanish settlement in South America, will become matter of discussion, in a general Congress." Such, at least, is the nature of the proposition made by France to our government. But as we have declined to accede to it, we knew not but this determination on our part, may alter the original intention of the Allied Powers.

The Globe and Traveller of the 3d of Dec confirm this declaration of the Courier, in relation to the Congress of the Allied Powers.

AFFAIRS OF SPAIN.—The French General, at Madrid, has left it optional with the Spanish officers, to serve the King, to go to France as prisoners of war, or to return to their homes.

Great complaints were made against Ballasteros' troops, who were on their march for Castile.

Ferdinand has postponed till his arrival at Madrid, his final decree concerning the acts and the actors, in the late revolution.

Gibraltar, Oct. 16.—We are crowded here with refugees from Cadiz, among whom are upwards of sixty members of the Cortes. They are allowed the rights of hospitality, but cannot remain in the garrison over eight days. They will probably seek an asylum in England.

Barcelona and the garrisons and fortresses of Hostalrich and Terragona surrendered on the 25th of Oct. The King's troops were to take possession of this important post, on the 31st.

General San Miguel is dead of his wounds. It is stated in the London Courier, that 8000 persons had received passports to quit Madrid, and that their relatives who would accompany them, were 30,000.

AFFAIRS OF GREECE.—The Boston Daily Advertiser has received a regular file of the *Spectator Oriental* from Smyrna to Sept. 26th. It is stated that a large Turkish force had entered the Morea, and that the Greeks had retired towards the mountains, exhausted. This representation, however, is only applicable to the Greeks, on the Morea. On the Continent, in Moldavia and Wallachia, in Thessaly and Macedonia, in the peninsula of Casandria and that of Negropont, at Monte Santo and Mount Olympus, their struggles seem to be at an end. In the island of Candia, the Turks were in possession of the forts, and the Greeks of the interior. 6000 Turks entered the city of Athens, and finding it deserted, they approached the citadel, but all their attempts to take possession of it proving useless, they retired with the loss of a few men. In the island of Scio all is tranquil and the Greeks continue to return to their country. The Greeks of the twenty-four towns of Mastic are restored to all their property; but nothing is yet determined respecting the property of the Greeks of the other villages.

Thirteen Members of the Greek government are arrested, and being convicted of treason, are thrown into a dungeon, where they await their sentence. Among them are Colocotroni and his son. They were betrayed by Greek spies, whom the Greeks recognized and forced to confess.

FROM THE WEST INDIES.—Orders from Spain for the restoration of the old order of affairs in Cuba, were received at Havana, November 22d.

Some American officers lately visited in Cuba, the prison where the pirates were confined who were accused of murdering the brig *Mechanic's* crew. The capt. of the gang spit at the Officers, and said he wished an opportunity to murder them.

"One of the pirates, called the *butcher*, confesses and glories to have murdered forty-two Americans and Englishmen."

Independence of Jamaica.—The following is given as a specimen of the language of some late resolutions in Jamaica. "*Resolved*, that we view with astonishment the deliberations of the Parliament of Great Britain, which seek to strew anarchy among the labouring classes in this island; that the Legislative body of Jamaica is vested with the only power on earth to tax us, and frame laws for our internal government; that we will go hand in hand with the Island at large, in defending our property, which is as legitimate and unalienable as any freehold of the United Kingdom."

DOMESTIC.

THE GREEKS.—A large and respectable meeting was held in Philadelphia, Dec. 11th, at which Bishop White presided, to devise means to assist the Greeks. A Committee of thirteen gentlemen was appointed to effect subscriptions, and to correspond with Greek Committees, in other places.

A meeting was held, in Yale College, early in December, not so much for the purpose of aiding the Greeks, by any little sum, which the students might contribute, as for the sake of example to other Colleges. A Committee of two, was appointed from each class, to solicit subscriptions.

A similar meeting was held last week, by the students of the Theological Seminary, Andover, and committees appointed, to solicit subscriptions and open a correspondence, with Theological Seminaries, Academies and Schools.

Before the meeting, in Philadelphia, N. Biddle, Esq. of that city transmitted \$500 to the chairman of the meeting, in New York, as a contribution to the Greeks. Nearly \$1000 had been received previously.

Meetings of the citizens and young men of Albany, were convened on Saturday last week, to adopt measures in aid of the emancipation of the Greeks.

All these meetings, and the able articles which have lately appeared in the Boston Daily Advertiser, and the resolution of Mr. Webster in Congress, and the President's Message, will not fail to produce some effect on the country at large.

A French journal relates a fresh instance of the fury of the Turks against the Greek Christians.—A priest called Christ, has just been crucified, in mockery of his name. After being thus tortured several hours, and paraded through the streets in the dress of a buffoon, he was daubed with pitch and then burnt alive.

MISCELLANEOUS.—*Robbery of the Mail.*—For some weeks past the Western Mail, due at the office, in Richmond, Va. has brought letters which had been opened, and sealed again. Cases of this kind occurred so often, that an agent was sent to detect the thief. Suspicions rested upon the Post Master at Newbern, Montgomery Co. N. C. On examination of the office by the agent, stolen bills were found, and it was ascertained, that all the double letters in the office had been opened. The Post Master was arrested and committed to the jail in Montgomery county.

Canal from the Connecticut to the Merrimack River.—The nearest travelled route from Montague to Boston; according to the scale on the map, is ninety miles; on the course of Miller's and Nashua river, 125, and about 75 from Montague to Merrimack river. The course by Miller's to Nashua rivers, was surveyed about thirty years since, but it is not known whether the minutes are preserved.

Resources of New-York.—Manufacture of Salt at Salina, N. Y. In 1800, 42,754 bushels.—In 1814, 295,215 bushels. In 1822, 606,468 bushels, affording a revenue, which is appropriated to the benefit of the Grand Canal, of \$75,307, 89 cts.

Salaries in Vermont.—The Governor receives \$750; the Secretary of State \$450; and the Secretary of the Treasury, \$400.

In the town of Berlin, Conn. which has a population of less than 3000, it is estimated that 375 cases of fever have occurred within the last 6 months, nearly all of which have been dangerous, and 75 of them fatal. It is in a ratio of about 100 cases per day for the population of the city of N. York. There are, we are happy to say, but few cases of fever now existing in that town.

James Brown, of Louisiana, has been appointed Envoy Extraordinary and Minister Plenipotentiary to France, in the place of Mr. Gallatin, resigned.

A bill is before the Legislature of Virginia, to abolish imprisonment for debt.

The subject of imprisonment for debt is before the Legislature of Pennsylvania.

The Grand Jury of St. Augustine, Florida, has recommended the abolishment of imprisonment for debt.

The Legislature of New Jersey has rejected the bill proposing a canal from the Raritan to the Passaic.

A motion has been made in the Legislature of Pennsylvania for Commissioners to ascertain whether a Canal cannot be made from Middletown, on the Susquehanna, to Pittsburgh.

EIGHTEENTH CONGRESS—FIRST SESSION.

Monday, Dec. 1st. **THE SENATE AND HOUSE OF REPRESENTATIVES** were organized. The officers of the SENATE were not changed. Mr. CLAY was elected Speaker of the HOUSE, by a vote of 139 to 42 against Mr. Barbour, who was the only opposing candidate. The following is an extract from Mr. CLAY's address to the HOUSE, after his election:—"All I dare say is, that I will exert an anxious, faithful and unremitting endeavour to fulfil the expectations, by which I have been so much honoured. And may we not indulge the hope, that with the blessing of a Divine Providence, all our deliberations, and all our proceedings may tend to sustain the dignity of the House, to maintain the honour and character of the country, and to advance the public welfare and interest."

Monday, Dec. 3d.—**IN THE SENATE.**—A resolution, giving the power of appointing committees to the presiding officer, passed to a third reading. These committees have been formerly chosen by ballot.

IN THE HOUSE.—More than fifty memorials and petitions, some of them from States and Territories, were presented. Mr. M'KIM's resolution, calling on the department of state for information respecting monies paid to hospitals for disabled seamen, was adopted. Mr. LITTLE presented a resolution, that the subject of revolutionary pensions under the acts of March 18th, 1818, and May 1st, 1820, be referred to a select committee. Mr. WEBSTER presented a resolution, that provision ought to be made by law, for the appointment of an Agent to Greece, whenever the President shall deem it expedient to appoint such an Agent. Mr. BRENT presented a resolution, that the committee on the Judiciary be directed to inquire into the expediency of abolishing imprisonment for debt. Mr. BRENT also presented a resolution, that the same committee inquire into the expediency of establishing a criminal code for the U. S. And another resolution, that the same committee inquire into the expediency of extending the Circuit Court of the United States to those States in which no such Court has been established. The Rev. Mr. Bascom, of Ohio, was elected chaplain.

Tuesday, Dec. 9th.—**IN THE SENATE.**—A Resolution to appoint a Committee on roads and canals was laid on the table. The Resolution, giving the power of appointing committees to the presiding officer of the Senate, was passed. A Resolution to appoint a select committee, to consider the expediency of abolishing imprisonment for debt was presented.

IN THE HOUSE.—A petition from manufacturers of wool in Mass. praying for an additional duty of 12-1/2 per cent on woollen goods, was presented by Mr. WEBSTER, and referred to the committee on manufactures. A memorial from the General Assembly of the territory of Arkansas, praying for an appropriation to extinguish the title of certain Indian tribes, to land in that Territory, was referred to the Committee of Ways and Means. Memorials were presented from several Insurance Companies in Philadelphia, concerning property sequestered at Antwerp, fifteen years since, by the French government; and from sundry merchants of Philadelphia, concerning property seized at St. Sebastian, in 1809. A petition was presented from the merchants in New Bedford, praying for an additional duty on tallow, and a petition from the tallow chandlers in New-York, in opposition to that from New Bedford. A select committee on roads and canals, was appointed by a vote of 86 to 77. A Resolution was adopted, that the Committee on the Judiciary be instructed to inquire into the expediency of repealing or modifying an act entitled "An act to lessen the compensation of Marshals, Clerks and Attorneys, in the cases therein mentioned." A Resolution was also adopted, that the committee on public lands inquire into the expediency of reserving from sale a portion of the public lands, through which a canal may be constructed between the navigable waters of the Wabash and Miami rivers. Another Resolution was adopted, for an additional number of Quartermasters and Assistants, in the Quartermaster's department. The Resolution to extend the Circuit Court was adopted.

Wednesday, Dec. 10.—**IN SENATE.**—The following members were announced as having been appointed on the several committees to which their names are attached:—*On Foreign Relations*—Messrs. Barbour, King, of N. Y. Macon, Jackson, and Elliott. *On Finance*—Messrs. Smith, Macon, King, of N. Y. Holmes of Mr. Lowrie. *On Commerce and Manufactures*—Dickerson, Ruggles, D'Wolf, Findlay, and Lloyd of Mass. *On Military Affairs*—Messrs. Jackson, Benton, Chandler, Taylor of Ind. and Jackson of Ky. *On the Militia*—Messrs. Chandler, Findlay, Knight, Branch and Bell. *On Naval Affairs*—Messrs. Lloyd of Mass. Williams, Parrott, Lloyd of Md. and Hayne. *On Public Lands*—Messrs. Barton, Thomas, Williams, Eaton, and Lowrie. *On Indian Affairs*—Messrs. Benton, Edwards of Illi. Johnson of Lou. Elliott and Edwards of Conn. *On Claims*—Messrs. Ruggles, Holmes of Miss. Palmer, Bell and M'Vlaine. *On the Judiciary*—Messrs. Van Beuten, Holmes, of Maine, Talbot, Brown of Ohio, and Seymour. *On the Post-Office and Post Roads*—Messrs. Lanman, Johnson, of Ken. Holmes of Miss. Knight and M'Vlaine. *On Pensions*—Messrs. Noble, Talbot, Johnson of Lou. Lanman and Branch. *On the District of Columbia*—Messrs. Lloyd of Md. Barbour, Noble, Eaton, Parrott. *On Accounts*—Messrs. Seymour, Edwards of Conn. Hayne. *On the Library*—Messrs. Dickerson, Elliott and Williams.

A Resolution was laid on the table, that the claims of Virginia for advances made during the late war, be settled by the proper department.—A Resolution was presented by Mr. JOHNSON, that the Committee on the Judiciary, inquire into the expediency of requiring the concurrence of seven Judges, in any opinion of the U. S. Court, which may affect the validity of the laws of the United or respective States.

The House having concurred with the Senate, in the resolution, that Chaplains of different denominations be appointed; and having appointed a Chaplain of the Methodist Episcopal Church, the Senate gave votes for the Rev. Dr. Stoughton, 22; Rev. Mr. M'Vlaine, 8; Rev. Mr. Post, 7; Rev. Mr. Allen, 2. The Rev. Dr. Stoughton, was declared Chaplain.

IN THE HOUSE.—More than twenty petitions were presented and referred. A Bill was presented making an appropriation of \$35,180 for the relief of Daniel D. Tompkins. A Resolution was laid on the table, that the Post Master General lay before the House the amount of defalcations in his Department, designating the years when each occurred, and not extending beyond 16 years. A Resolution was presented, that the President be requested to communicate to the House so much of the correspondence of the late minister with the French government, as he may think expedient. A Resolution was presented that the Committee on the Judiciary be instructed to inquire into the expediency of equalizing, as near as practicable, the compensation of the District Judges of the U. States. A resolution was adopted, that the Militia Committee be instructed to inquire into the expediency of fortifying the harbour of Pensacola.

The SENATE has confirmed the appointment of Samuel L. Southard, to be Secretary of the Navy; Smith Thompson to be Judge of the Supreme Court; and John M'Lean to be Post Master Gen.

Thursday, Dec. 11th.—**IN SENATE.**—Mr. Barbour introduced a Resolution to amend the Constitution of the United States, so that the President may be elected by the people. Each State to be divided into as many districts as there are Senators and Representatives in Congress from that State, and the people to be assembled, on the same day, throughout the United States to give their votes for President and Vice President, one of whom shall not be an inhabitant of the same State with the person voting. The persons entitled to vote to be such as are entitled to vote for Representatives in Congress.

Dec. 11th.—IN THE HOUSE.—The Resolution concerning Post-office Defalcations was adopted. On motion of Mr. Breck of Penn. the Committee on the Judiciary was instructed to inquire into the expediency of providing by law a uniform system of Bankruptcy throughout the United States. Motions to impose a specific duty on imported potatoes; to construct works of defence near the line dividing the United States from Canada, on the margin of Lake Champlain; to erect a Beacon Light near the extremity of Cape Henlopen and a permanent Light-house, on the lower end of Brandy-vine Shoal, in the Bay of Delaware; to insure a more speedy publication of the decisions of the Supreme Court of the United States, were introduced and referred to Committees. A motion to repeal the duties now imposed on books, Charts, Maps, Mathematical and Philosophical Instruments imported for individual use, was rejected by a large majority. The Bill appropriating \$35,000 for the relief of Daniel D. Tompkins was considered, and a spirited debate ensued, in which the bill was opposed by Mr. Cooke of Tennessee, and supported by Mr. Clay and others. The bill was reported and ordered to be engrossed for a third reading to-morrow.

DEATHS.

In Boston, Mr Samuel Dean, painter, aged 31; Mrs Hannah, wife of the late Wm. Kennedy; Mr Frederick Fogt, 61; Miss Mary Turel, eldest daughter of Mr John Appleton, 15; Mr Eli Forbes, 37; Cyrus Eugene, son of Cyrus Baldwin, 6 mo.; Mr Thomas P. Simpson, 20, son of James S. Esq. N. Hampton, N. H.; In the Alms-house, Betsy Weston, 70, formerly of Liverpool, England; At Fort-Independence, Musician John Danksin, 40. In Roxbury, Mrs Rebecca G. wife of Mr George V. Kilham, 33.—In Salem Mr John Rowles, 8.—In Marblehead, Mrs Dennis, widow of Mr Benjamin D. 81.—In Beverly, Mrs Andrew Elliot, 42.—In Gloucester, Mrs Elizabeth, widow of the late David Pierce, Esq. 62.—In Newburyport, Mrs Rachel Tappan, wife of Mr Edmund T. 62.—In Worcester, Mr Seth Clapp, 52.—In Wilbraham, in the 7th inst. Mr Galus Brewer, 70.—In Brewster, Mr Asa Mayo, 68.—In Springfield, Mr William Chapin, 1st, 81.—In Northborough, Mr Isaac Jahon; of Boston, 22.—In Georgetown, Dis. Col. Benjamin Homans, Esq. 59, formerly of Boston.

Drowned in Lake Champlain, Mr Oliver Wyman, of this city. He was knocked overboard by the boom of sloop Waterloo, while on his passage from Whitehall to St. Johns—and the body had of been found at the date of our letter.

TIMELY NOTICE.

Subscribers to the RECORDER, who wish to *Save Half a Dollar* by paying in advance for the next Volume, are reminded that the month of January is the time in which the discount is made to those who commence with the Volume. The assembling of the Legislature, and the frequent opportunities of sending to Boston Market, at this season, afford easy means of conveyance.

The RECORDER will continue to be sent to all persons who received it the past year, whether they paid in advance or not, except where particular directions have been given to stop it. Those, therefore, who receive the paper after the expiration of the year, will understand that we suppose they wish it, and that it is charged accordingly. We are thus particular, to avoid disappointing Subscribers; and to prevent losses, which have been occasioned by persons leaving their papers for months in the Post-Office, and when called upon to take them, saying they did not mean to take it but one year!

All Letters by Mail should be *post-paid*. This is a small tax for each one to pay for himself; but a multitude of them falls heavy on an individual.

AMERICAN EDUCATION SOCIETY.

Quarterly Meeting of the DIRECTORS of the American Education Society, will be held at the Hall of the Massachusetts Bank, on Wednesday, January 13th, at 3 o'clock, A. M.

On the day previous, at 10 o'clock P. M. a Committee appointed by the Board, will attend at the same place to examine the claims of such as may apply for the assistance of the Society.

Dec. 20. ABA EATON, Clerk.

BOOK FOR ACADEMIES.

JAMES LORING, has for sale at his Book-store, No. 2, Cornhill, price 63 cents in sheep, and lettered—*Watts on the Improvement of the Mind*—To which are added, Questions adapted to the Work; for the use of Schools and Academies; second edition.

Recommendations.—The following recommendation, is from the Principal of the Seminary at Andover, who has purchased of the publisher upwards of 200 copies for the use of his scholars.

Saugus, Nov. 13, 1823.—There is perhaps no other work relating to the same subjects, which has gained the approbation of such a variety of readers, as *Watts on the Improvement of the Mind*. It is wonderfully suited to delight and to instruct the youthful and the ignorant, and to render hoary wisdom wiser still. If I have been enabled to gain any information relating to the improvement of my own mind, or the minds of others, I am much more indebted to this work, than to any other. Of all uninspired writings, I am confident, no other can be found at once so cheap, and so valuable.

JOSEPH EMERSON.

GASTON'S COLLECTIONS.

FOR sale, by LINCOLN & EDMANDS, No. 53, Cornhill, A Scripture Account of the Faith and Practice of Christians: consisting of an extensive collection of pertinent texts of Scripture, illustrative of the various articles of revealed religion: reduced into distinct Sections, so as to embrace all the branches of each subject, the motives to the belief or practice of the doctrines taught, and the threatenings, promises, rewards, punishments, examples, &c. annexed. The whole forming a complete Concordance to all the articles of Faith and Practice, taught in the Holy Scriptures.—By HUGH GASTON. Dec. 20.

A REPLY,

TO REV. ELISHA ANDREWS' Strictures, on the Author's Essay in favor of Christian Communion. Also, (at the close) a further Illustration of the principle of Christian Communion. By CHARLES BROOM, Minister of the Gospel, & member of a Church in the Baptist denomination. For sale at S. Ide's office, Windsor, Vt. A. Kingsbury, Keene, N.H. S. Harris, Worcester; S.T. Armstrong and Cummings & Hilliard, Boston. Dec. 20.

CHRISTMAS & NEW YEARS PRESENTS, FOR THE POOR.

FOR sale at the House of the Society for employing Female Poor—a variety of Articles, Women's and Children's Clothing, adapted to the wants of the poor, at this season. All kinds of Washing & Ironing done with neatness & expedition.

The Annual Meeting of the Society for Employing the Female Poor, will be held on Thursday the first day of January, at the House of the Society in High-street, at 11 o'clock. The Treasurer will attend to receive subscriptions. Dec. 20.

THE MONITOR.

THE indulgence of the Patrons of this periodical work is requested, as in consequence of the burning of the Monitor-Office on the 26th ult. some delay will unavoidably attend the issuing of the December Number, not however beyond the end of the month. For the same reasons, recent Subscribers in the Middle States will suffer more delay in their reception of the back numbers.

AN APPRENTICE is wanted at the Recorder's Office—A Lad from a religious family in the City, would be preferred. Dec. 13.

A vertical strip of a dark, textured material, possibly wood or stone, showing a grainy surface and a lighter, possibly metallic, edge on the left.

POET'S CORNER.

From the Baltimore Patriot.

The following lines were occasioned by seeing a beautiful young lady as she passed an aged blind man, who was sitting on a door sill asking alms in Market-street, dexterously slip a dollar into his hand, while she told him where she lived—as I suppose; for she spoke in so low a voice, and with such an evident design of concealing her benevolence from human view, that I only heard her say, "take this and call on me to-morrow." Publish them as a tribute to her, and that others may know how beautiful beauty is, when accompanied with a feeling heart.

The rose on beauty's cheek is fair,
And sweet those lips of coral smeth;
And yet, unless there's pity there,
In vain the eye of beauty beams:
A tear for others' woe, by far,
Is fairer than those beauties are.

But when down beauty's cheek we see
A tear for sorrow gently stealing;
And when a sigh for misery,
Proclaims a heart of tender feeling,
We point to heaven and declare,
Those beauties were imprinted there.

I saw an aged son of woe,
Whose journey here was nearly ended;
I saw his tears of sorrow flow,
While he his trembling hand extended—
Feeble and old, and lame, and blind,
And shivering in the chilly wind.

I saw a beautiful form pass by,
And cast on him a look of sorrow;
I heard her say, with tearful eye,
"Take this, and call on me to-morrow."
I knew her not, nor could I even
Learn whence she came; she's known in HEAVEN.

COMMUNICATIONS.

For the Boston Recorder.

SLEIGH-RIDES AND BALLS.

A LETTER.

My Dear Friend,—You ask me the reasons why I cannot go to sleigh-rides, balls, assemblies, and other places of amusement? I will plainly and frankly tell you, that I have twelve reasons, which are satisfactory to my mind, and I hope they will prove so to yours.

1. Because I should derive no advantage from them. I have found this true by experience. I have been to such places; and instead of being benefited by them, I have uniformly found they have made me worse—more stupid, careless, dissipated, and less afraid of sin. And I have observed the same hurtful effects produced by them in others. I have never known an individual improved, either in mind, morals or politeness, by mere amusement; but I have known many who have been injured by them, and in the end become some of the most vile, uncouth, and abandoned of people. Hence, I conclude the tendency of them is bad, and that I, who need so much mending, had better keep aloof from them.

2. Because I can employ my time to some good purpose. I find my whole life is made up of time,—that it is given me for some valuable end,—and that I ought to make the most of it. I have heard of people's killing time; and I suppose they go to sleigh-rides, balls, &c. on purpose to kill time. I see people who go to such scenes of amusement, spend considerable time in preparing to go; then one day, at least, is spent in going, and it requires some time afterwards, to set things to rights again, and go to their work; to which, by the bye, I find they are less inclined than before, and more inclined to go again and again, until work becomes irksome to them, and they abandon it altogether, to the ruin of themselves, and families too, if they have any. For my own part, I find I have no time to lose. It requires my whole time to discharge the various duties of my station—and besides, I believe time to be the gift of God, for which I am accountable to him; and therefore I dare not spend any part of it in such a trifling and unprofitable manner.

3. Because it is spending my money for that which does me no good, but rather hurt. When I reckon up all the expenses of one such scene of amusement, I find it amounts to a considerable sum. There is so much for a horse, so much for a sleigh, so much for cake and wine, so much for liquor, so much for supper for me and my partner, so much for a fiddler, so much for wear and tear of my best clothes, and perhaps, so much to repair some accident that may have happened. When all these items are put together, and what I might have earned, by staying at home and minding my own business, is added to the account, I find as much, perhaps, as I could earn in a whole week, all gone for a mere song. I do not wonder that Solomon said, "He that loveth pleasure shall be a poor man." I know many such, who are poor—some of them have run off in debt, and others have been sent to jail. Now I find that after defraying my necessary expenses, and paying my debts, I have but a little surplus money. And believing that God will call me to an account for this talent also, I dare not consume it upon my lusts; but had rather spend it in helping my poor neighbours—in buying some useful books for the improvement of my own mind, and in sending the gospel to the heathen. You will probably say I am covetous. No such thing. I am restrained by higher principles. I fear the divine reproof, "Wherefore do ye spend money for that which is not bread?" And as to charity, I believe I give two dollars to your one.

4. Because I should thereby set a bad example, and become a partaker of other people's sins. One sinner is capable of destroying much good. Every person has some influence upon others. If I were to go to a sleigh-ride or ball, some other person might be induced to go, who otherwise would stay at home and pursue his lawful business. And especially my children and domestics, if I had any, would wish to go also, and perhaps go far beyond my example; and how could I restrain or reprove them? My own conscience would condemn me. I think my example would be a temptation to others to spend their time and money foolishly, and expose them to many evils and dangers. And shall I help others forward to ruin, and thus bring guilt upon my own soul? My conscience tells me I have sins enough of my own to answer for; and shall I thus rashly become a partaker in other people's sins, and aggravate my own condemnation? No, No, I will keep myself pure.

5. Because I should needlessly expose myself to temptation. I am taught to pray to God daily, "not to lead me into temptation;" and if I am sincere in praying thus, I shall watch, and endeavour to keep myself out of the way of temptation.—That going to balls, &c. is exposing ourselves to temptation, I think no one will deny who ever witnessed such scenes of vanity: There is temptation to levity, to vain and foolish talking and jesting, to dissipation, to intemperance, and to many other excesses; not to mention "chambering and wantonness," which usually accompany such practices. Now shall I, who am so prone to go astray, needlessly throw myself into the midst of so many and great temptations? God forbid. I should be afraid he would give me up to my own heart's lusts; and then I am sure I should destroy myself.

6. Because I cannot pray for a blessing upon such an undertaking. I believe we can with a good conscience, pray for a blessing upon every thing lawful and right; and also that we ought to do it. But who ever prayed for the blessing of God upon a ball, or a sleigh-ride? Every sober person would shudder at the thought of presenting such a petition to the infinitely holy God.—Those who are most delighted with such things, are not usually praying people. "God is not in all their thoughts." They do not seek to glorify

him, but only to gratify themselves. Hence, I strongly suspect that God does not approve of such things; and why should I?

7. Because they usually, if not always, originate with the people of the world, and sometimes with the very worst; and all such people approve of them and delight in them. Some one, not having the fear of God before his eyes, first conceives the project. He communicates it to another and another; and it being a custom of the world, and agreeable to the feelings of the carnal heart, a company is soon engaged. But, as though conscious they were doing wrong, they entangle some unwary professors of religion in the scheme, & then they proceed to execute it with boldness & confidence. Now it appears to me, that projects originating in such sources, and approved and practiced by such characters, must be wrong. And especially when some crooked measures are used to draw in unguarded professors to give countenance to the affair. The fruit must be like the tree that bears it, and the stream like the fountain from which it proceeds. The spirit of the world and the spirit of God are opposed to each other; and of course, that which is highly esteemed among men, is abomination in the sight of God. My soul come not thou into their secret; unto their assembly, mine honor, be not thou united.

8. Because such practices are contrary to the spirit of religious revivals. When the Spirit is poured from on high upon any people, such solemn impressions are made upon their minds, that even the vain and trifling feel such things to be improper at that time; and those who have newly tasted that the Lord is gracious, view them with abhorrence. But presently the Spirit is withdrawn, and Satan goes forth to deceive the people. Professors grow cold, the wicked renew their plans, the inattentive are ensnared, and carried away with their errors. Yea, I have known persons under serious impressions, stifle them all, and even promising reformations checked, at places of diversion. And can I countenance with my presence, what is so contrary to the spirit of religious revivals, and so destructive to precious souls? I must not, I cannot do this great wickedness, and grieve away the Holy Spirit of God.

9. Because as a Christian, I should violate my solemn covenant obligations. By my Christian profession, I have voluntarily bound my soul to love God supremely, and to keep all his holy commandments. Among his commands I find such as these—"If sinners entice thee, consent thou not. Enter not into the path of the wicked, and go not in the way of evil men; avoid it, pass not by it, turn from it and pass away. Be not conformed to this world, but be transformed by the renewing of your minds. Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing. Abstain from all appearance of evil," &c. These commands are explicit and authoritative. They bind my conscience, and I must not break them. If I should, I must forfeit my character as a disciple and follower of Christ, dishonor my blessed Master, and greatly injure, if not totally destroy my own soul.

10. Because I should thereby degrade myself, & be despised even by the wicked themselves. I have said unto the Lord, Thou art my portion. I profess to entertain high and exalted hopes, and to esteem the divine approbation as my highest happiness. I call myself a child of God, a brother of Christ, and an heir of glory. And shall I come down from my elevated stand, and so far delude myself as to mingle with the wicked, and be pleased with their vain and empty diversions? Should I do it, my own conscience would condemn me—the wicked themselves would condemn me—they would open their mouths wide and say, "Aha, aha, so would we have it." These Christians are no better than we. They are nothing but hypocrites and deserve to be despised. Professors but very little think how much they disgrace themselves, by their sinful compliances, and incur the contempt of the vilest of men. What concord hath Christ with Belial? and what agreement hath the temple of God with idols?

11. Because I cannot consent to weaken the hands, and grieve the hearts of God's dear children. I have always found that the most pious and devoted servants of God have been most grieved with such things. Rivers of waters have run down their cheeks, when they beheld the transgressors of God's law. And doubtless their souls have wept in secret places, and their eyes run down with tears, when they have seen their weaker brethren, for whom they have travailed in birth, turned aside into the paths of the destroyer. And shall I thus grieve the hearts, and discourage those, to whose pious counsels and fervent prayers I may have owed all my present hopes of heaven? If Paul would eat no meat, (which was in itself an innocent act) so long as the world stood, if it offended his brother, or caused him to offend, surely I ought to refrain from a practice which has at best, a suspicious appearance, and which is so grievous to the best of my Christian brethren, and most precious servants of God. It would be sin in me to do it—a great sin, and I must not, I will not, thus grieve and offend them.

12. Because I must die and go to judgment, and there give an account for all the deeds done here in the body. That I must die, is certain—but when I know not. Perhaps I may die in the midst of my vain diversions, as I have heard that some have thus suddenly died; and then what a wretched condition should I be in to appear before God! If the Lord should come upon me while I was eating and drinking with the drunkards, I should have reason to fear he would cut me asunder, and appoint my portion with hypocrites & unbelievers. But if I should escape so sudden and awful a call to judgment, and be brought upon a bed of sickness and death, I can anticipate no satisfaction I should then take in the review of my past scenes of vanity. I rather think the remembrance of them would harrow up my soul with awful forebodings of not being able to stand in the judgment. And Oh, what account could I render to my final Judge for all my mispent time and talents, for my evil example, my pernicious influence and rebellious conduct! My very soul trembles at the thought. Vain world, be gone! I cannot purchase your empty pleasures at the expense of my soul and everlasting peace. I am resolved to forsake your ensnaring delights, to deny myself, to serve God, and go to heaven.

Such, my dear friend, are a few of the reasons why I cannot go to sleigh-rides, balls, and other places of mere amusement. I know of no reason why I should. These I have now given are perfectly satisfactory to my own mind, and I cannot but hope they will have such an influence upon you, as to check your career of vanity, and control your future conduct.

For the Boston Recorder.

WILLIAMS AND AMHERST COLLEGES.

Those who elevate their views above selfish interest, party spirit, and local prejudice, will be gratified to learn, that the Colleges at Williams-town and at Amherst, are both in a rising and promising condition, having, since the last year, respectively increased to a considerable degree in their number of students—and also that the Medical Institution at Pittsfield, recently established and put in operation by the enterprising spirit and liberality of the people in that place, is in a prosperous state, and promises much good to the medical department and to community. Upwards of 80 young men are now qualifying themselves for the medical profession in that institution.

We surely live in an age, and in a part of the world distinguished for laudable exertion, successful enterprise, & rapid improvement in every useful art and science. Succeeding generations, among whom the resulting benefit will be chiefly diffused, will look back with grateful approbation, and see that the enterprising and liberal, the benevolent and disinterested friends of mankind, in this day have not been laboring in vain.

OBITUARY.

For the Boston Recorder.

The conclusion of a Sermon, occasioned by the death of PARKER CARLTON, an indigent youth, who died in Andover, Nov. 1823, aged 23 years.

Such are the thoughts that have been suggested to my mind by the text. Death is not the termination of our being, but in some important respects, it is our end; the end of natural life; the end of its social ties; the end of probation, the end of trouble to the righteous, and the end of enjoyment to the wicked.

To know our end, is to be properly assured of its certainty and its consequences.

The Word and Providence of God, teach us generally, but only his spirit can make us know it effectually and savingly.

The advantage of reflecting on the measure of our days is, to enforce the practical conviction that life is short; that it is uncertain, and that its great purpose is to prepare for eternity.

You will perceive, my hearers, that this train of reflection is adapted to a recent providence, which has removed an interesting member of our congregation, in the morning of his days. I am not able from personal acquaintance, nor information from others, to give any detailed view of his character.

The few facts that I can state are these. He became hopefully pious at sixteen. At the age of 20, he entered Phillips Academy, three years ago last month. During this period he sustained an unblemished character. His amiable temper, his regular conduct, his diligence as a student, secured the affection of his teachers, and made him a pattern to his fellow students. His thirst for knowledge, and his honest but mistaken sense of duty, combined, no doubt, to urge him on to that intensity of study, especially of night study, which has blighted the early promise of so many valuable young men. His constitution faulted and sunk. We have seen him languish under a fatal pulmonary consumption for many months. The skill of physicians, the prayers of friends, the kind offices of those affectionate strangers, who have been more than mothers and sisters, in ministering to his distresses, could not arrest its progress, and now he sleeps in death.

But I must say to his youthful companions, there is one part of his character, which especially offers you solemn instruction. If he was what he professed to be, and what we believe him to have been, a friend of Christ, he was prepared to die.

Had God seen fit to spare him, he would now have been an ornament to some College, a blessing, by his example to its members; and afterwards, perhaps, a faithful minister, and an instrument of salvation to many souls.

But what principles do you possess, (I speak now to those who are destitute of piety,) what principles do you possess, that can certainly make you a safe example to other youths, or preserve you from the mischiefs of their bad example?—What principles, that could make you safe amid the temptations of a College life, or the thousand snares that would beset you in any spot, where you could be placed, in this anguished world? Who could point to you, and say with the same confidence, that he might have said of Carlton, "that youth, if he should live, will probably be a great blessing to the world?"

No—without piety, the best safeguards which your parents can provide, with your own vigilance and the guardianship of others, are ineffectual.—You must tremble every day for your moral principles—reputation—souls. Without piety, an awful cloud hangs over you if you should live; and O, what fearful blackness would it gather over you, if you were laid on a bed of sickness.

Carlton was prepared to die. The morning after his copious bleeding at the lungs, which he considered as a death warrant, his instructor found him with the same untroubled mind and placid countenance as usual. While he saw himself sinking down to the grave for months, he was calm. On the last day of his life he was calm; and among the last words of his tongue, faulting in death, were these—"O, my Saviour, come quickly—I am a poor worm. Come the joyful day—Welcome."

Let me repeat the question now, "What principles do you possess, that would make you calm, in these circumstances?" If you were to feel your vital wasting, and see your grave opening, could you look up with joy, and commit yourselves to the Saviour? Alas! that Saviour looks on your hearts to day, and sees no love to himself. And are you fit for the hour of death with such a heart?

Dear youth, that hour is coming; that hour will fill your heart with a flood of anguish. Your hours may be near, though you are young. If I were to tell you all the names of those departed out of our congregation, would you be surprised to find, that every one, with a single exception, were young? Yes—your day is young—this year—week—and Oh, should you die without an interest in Christ, what would become of you forever.

Reference has been made, in the above obituary notice of Mr. Carlton, "to the mothers and sisters, who had contributed to the comforts of the deceased." As a friend to the benevolent, I feel constrained to advert with more particularity to the mode of his support during his long and wasting sickness. Destitute of personal property, and at a distance from home, he was entirely dependent upon the benevolence of the Samaritan Society—an association of females, who by assiduous attention to the objects of their care, are well entitled to the name which designates their Society. Its object is to relieve pious and indigent students in seasons of sickness, by pecuniary assistance, by personal attendance, and by procuring those various little delicacies so necessary to the comfort of the afflicted.

Their exertions in behalf of the deceased have been guided rather by the pure charity of the Gospel, than by a regard to their scanty resources.—In addition to personal kindnesses, upon which, neither time nor delicacy will permit us to enlarge, they have become responsible for the payment of the bills contracted by the sickness and funeral expenses of the deceased, to the amount of \$160. Be their reward from Him who remunerates with richest favour, the poor man's friend. The members of this Society, its object, and its wants, we would earnestly commend to the friendship, the countenance, and the aid of a Christian community.

For the Boston Recorder.

Died in Hanover, N. H. Sept. 10, MARIA ELIZABETH STROCKBRIDGE, daughter of Dr. J. Stockbridge, of Bath, Me. aged eight years. No circumstances can be more interesting than those of a pious youth, brought to an early grave. As this appeared in a singular degree to be the case with this child, it is thought that a short obituary notice may with propriety and profit be offered to the public eye.

It was the privilege of this child, to be dedicated to God in baptism, and enjoy the religious instruction of pious parents. On the death of her mother, about a year ago, she was transferred to the care of an aunt, who was equally solicitous for her spiritual interests. To these watchful guardians of her opening years, there were disclosed in her conversation a regard for God, peculiarly tender and sensible, and an understanding of divine things above her years.

Among the traits in her character peculiarly noticeable, may be ranked a tender conscience.—This manifested itself at all times in a fear to offend God. If she had done one thing which she suspected to be wrong, she immediately went to her parents with confession, and was anxious until she prayed for forgiveness of God. She was in the habit of reflecting, before she retired to bed, on her conduct through the day, and would endeavor with much concern of her mother, whether she had grieved her in any way, and if she had offended, appeared always humble in asking forgiveness, and sincere in trying to avoid similar offenses.

In the spring of 1822, on being asked at the Sabbath school whether she prayed, she replied, no. When reminded that she was accustomed to say the prayers she had learned, she said she did indeed say the form of prayer, but feared she did not pray in spirit and in truth. She then desired her mother to instruct her more particularly into the nature and form of acceptable prayer, and it is believed that she ever after was in the habit of regular, retired, extemporaneous prayer. She was distinguished for obedience to her parents. She loved them tenderly, and was ever submissive to their advice. She respected their opinions as the dictate of superior wisdom, and which it was her privilege to enjoy and to obey. She, therefore, became in early life truly a comfort to them, and has left a deep impression on the hearts of survivors.

Another trait in her character was a love to good people. Nothing would sooner offend her, than to hear persons of piety lightly spoken of, even for their singularities or faults. A testimony in favor of a person's religious character always secured her esteem and attachment. She sought their company, and immediately manifested a kindred feeling. She was peculiarly affectionate to all. Objects of distress ever engaged her commiseration. Misfortune in others always commanded her pity, and never excited a laugh. She sought the pious and intelligent for companions, and would often leave her playmates when they became rude, to seek herself in the circle of elderly people, saying that she was not pleased with play. She was much accustomed to reading, and it is a pleasing fact that her bible and hymn book always took the precedence of all others.

These manners and habits prepared this affectionate child for a peculiarly interesting and happy death-bed. Although exercised with extreme pain, she was patient. Nothing escaped her notice; ever kind to all about her; rendering the civilities for which she was distinguished while in health, to all who visited or attended her. She spoke of death with composure, and sometimes rejoiced at the thought of meeting her dear mother in heaven. Thus this child came to the close of life, surrounded with comforts which a life of uncommon piety had been collecting—and the testimony of her attendant is that at the last, "she turned herself in the bed, placed her little hand under her cheek, and without a groan sweetly fell asleep."

Died in Shelburne, Mass. on the 23d of November, ALEXANDER CLARK, in the ninety-fourth year of his age. Within the last year, he exhibited satisfying evidence of being spiritual, devoted to God, and prepared for his last change. This is a solitary and noticeable instance. Let no living man despair. Let no living man presume. Now is the accepted time. Death is near both to old and young.

Died in Groton, N. H. Oct. 13th, Capt. David Holden, aged 54. He had been for a long time, engaged in business for the town, in the discharge of which, he evinced his integrity and ability.—There are few persons whose loss will be more severely regretted as a valuable and useful member of society. [Communicated.]

AMERICAN EDUCATION SOCIETY.

Receipts of the American Education Society, for November 1823.

Female Charitable Soc. Ringe, N.H. clothing, value \$45.	10
Friend in Hollis, N.H.	2 50
Maj. Rufus Harrison, Caldwell, N. J.	1
Ladies in Canton, Mass. a Bed Quilt.	2 50
Friend in Kinder, N. H.	7 30
Individual, North Parish, Andover, Do. Lancaster, N. H.	25 39
also articles of clothing.	1 25
Monthly Concert, Sutton, Friend in Dedham, Faneuil, New Ipswich, N. H. Clothing, value \$25.54.	2 00
Female Co-operation Soc. Westminster, Mass. clothing, value \$10.50.	1 37
Enclosed to the Treasurer, Lady in Lunenburg, Mass.	5 00
Female Charitable Soc. Aux. to Am. Education Soc. Peterboro', N. H.	12 15
also box clothing.	
Fem. Concert of prayer, Northfield, Mass.	5 00
Friend, by Miss Brown, Joseph Mitchell, Boston, Elanah Strong, Hardwick, Vt.	3 00
Dea. Josiah Bumstead, Boston, 100 00	
Lady in New Ipswich N. H.	5 00
Boylston Female Cent. Society, John Coyle, Jr. Washington City, Mrs. Anne Lingan, Washington City, Third Congregational Church, Beverly, by Rev. D. Oliphant,	13 03
Avails of a Charity box, kept in Miss Woodbury's school room, do. Collected in Rev. Dr. Wadsworth's congregation, Danvers.	1 80
Lady, Salem, by Rev. B. Emerson, Rev. Walter Lyon, Abington, Conn. Marriage fee, by Mr. N. Willis	23 00
Collected in a mite box, kept by N. M. Dexter, Pembroke, Hillsboro N. H. Bible & Charitable Soc. Young Ladies Reading Soc. Sterling, eight pair socks,	5 00
Two Ladies in Sterling, two shirts, Female Reading and Charitable Soc. West Boylston, 3 pair socks & 2 neck bdk's. Congregational Benev. Soc. Truro, Mass. Henniker, N. H. Female Aux. Edu. Soc. 2 pillow-cases, clothing and cash, Life Subscription.—Rev. Enoch Pond, of Ward, by individuals of his Parish, A. P. CLEVELAND, Treasurer, No. 10, Merchant's Row, Boston.	12 00
	40 00
	\$361. 23

For the Boston Recorder.

Mr. Editor,—I take this opportunity, as agent of the American Tract Society, to acknowledge a favor conferred by the Editor of the "Christian Mirror," in the correction of an error in the list of Religious Periodical Publications in the Christian Almanac for 1824; viz. that "Zion's Herald," a Methodist paper, is published in Boston, Mass. and not in Charleston, S. C. We think it much less important to say, that we are indebted for this correction to the kindness of a respectable friend, than to remind the active friends of religion that the Tables of Benevolent Societies, Institutions, &c. in the Christian Almanac cannot be rendered complete without their aid. Many facts concerning these institutions, which it is very desirable should be each year presented to the Christian public, are subject to continual change; and new establishments are almost constantly forming. We earnestly request the active friends of each of these institutions, of whatever nature they may be, which exert an influence in promoting the spread of the Gospel and the extension of its blessings, to communicate the facts which ought to be presented to the public. Their communications, addressed to Rev. J. Edwards, Corresponding Secretary, Andover, or to the subscriber, shall receive the strictest attention. We will thank the Editor of the Mirror for the supply of any "omissions" in the Table of Religious Publications; and would remind the Editors of such publications, that if they send us one copy of their work, a notice of it will be inserted in the Almanac for 1825.

Andover, Mass. Dec. 1823.

A New Clock.—Mr. Harrison G. Dyer, formerly a member of Middlebury College, and now a resident in Boston, has invented a clock, the machinery of which is very simple. It requires but two wheels to continue the operation eight days. Ease, strength, and uniformity, are striking characteristics in all its motions. Two clocks of this description are now in motion, at Messrs. Sawin & Dyer's Clock Manufactory in Boston.

HODGSON'S LETTERS.

JUST received, and for sale, Remarks during a Journey through North America, in the years 1819, 1820, and 1821, in a series of Letters. The series is added, an Appendix, containing an account of several of the Indian tribes, and the principal Missionary stations amongst the Choctaw, Cherokee, &c. Also a letter to Mr. Jean Baptiste Say, on the comparative expense of Free and Slave Labor. By ADAM HODGSON, Esq. of Liverpool. 1 vol. 8 vo. Price 3s. in extra boards.

It is believed that no European traveller in the United States has written with nicer discrimination or greater integrity, than Mr. Hodgson, and certainly none have produced a volume of more interest. Dec. 13. SAMUEL T. ARMSTRONG.

RICHARDSON & LORD, No. 57 Cornhill, have for sale, *Easy Lessons in Reading*,—the use of the younger classes in Common Schools, a very judicious compilation, from the works of Mrs. Sherwood, Miss Barbauld, Miss Edgeworth, and from authors eminent for their exertions to improve the young and tender mind. The pieces are short, each conveying the best Moral and Religious instruction, and in language within the capacity of Children; by J. LEAVITT—Recommended by Rev. Mr. Andrews, of Putney, Vt. Rev. Mr. Willard, of Deerfield, Rev. Daniel A. Clark, of Amherst, and Professor Estabrook, of the Amherst Collegiate Institution. Price \$2.25 per doz. 22 cents single.

History of the United States, by a citizen of Massachusetts, with a brief Compendium of the principal Empires and States of Ancient and Modern times, with the Constitution of the United States, the Answers and Questions, &c. for the use of Schools. Three large Editions have been and within a short period. Recommended by Chief Justice Mellen, of Maine, Hon. Samuel E. Knell, Governor of N. H., President Kirkland, and Dr. Holmes, of Cambridge. Dr. Adams, author of several valuable School Books, &c. Scholastic arithmetic, at the publisher's price.

Boston, Dec. 13, 1823. SW
MRS. SHERWOOD'S Stories on the Catechism, just published, and will shortly be for sale, by R. P. & C. WILLIAMS, Cornhill-square. Of all the writers of the present day, Mrs. Sherwood is, perhaps, best calculated to convey the rich truths of the Gospel, directly to the understanding and the heart. She is eminently beneficial to the young. Her "Little Henry and his Bear," is so well known, that it is almost a sufficient introduction for any thing that comes from her pen.

The interest excited by her familiar Stories on the Catechism, dressed in language, at once simple and elegant, has carried them rapidly through nine editions previous to their reaching this country. The high reputation which the author of them sustains, both in Europe and America, and the superior merit of her publications, are too well known to need any comment. Their usefulness has been highly appreciated in England, by the pious of every communion; the work only requires publicity, to ensure the most decided and extensive benefit. They are admirably adapted to instruct every age and class of Christians; and the subject, embracing the fundamentals of that faith and hope, on which our prospects of future happiness are built, ought to claim universal regard.

The volume now offered to the public has just reached this country from England, and it is so interesting, so instructive, and at the same time so spiritual, that every family will desire to possess it, as soon as its value is known. It is so interesting, that all will be disposed to read it. It is so truly pious, that all who read will be benefited by it. The scene of the stories is laid in India, and the manners and habits of that country, together with its rich landscapes, are so presented to view, as to make the work instructive, independent of its religion. We would ask the attention of parents and children to this lovely volume, well assured, that they will be thankful for the privilege of perusing it.

Recommended by various Clergymen. Dec. 13.

BIBLES, for sale by LINCOLN & EDMANES, No. 53, Cornhill—Folio, Quarto, Octavo, School and Pocket Bibles, in great variety of bindings, and at liberal discounts. (C) On hand a few elegant Royal Quartos, in calf, gilt, suitable for Pulpits.—Also, a few copies, in 4 vols. Octavo, on large type, convenient for the aged. Dec. 13.

SCHOOL FOR SACRED MUSIC.

(C) & PENNA-SHIP (C)

N. D. GOULD, will commence another quarter at his room, No. 40, Marlboro'-street, the 23th inst.—Days of Instruction, Thursday and Saturday afternoons. He continues to give young gentlemen lessons in Writing, Monday and Thursday evenings. He will teach Sacred Music one evening in a week if a sufficient number request it. Application may be made at the School Room, or at his residence No. 12, Milk-street.

N. B. Mr. Gould informs the public that he has just published new Editions of the "Elements of Writing," and "School Masters' Assistant." Engravings or Copies for the use of Schools.—Also—just published, "Social Harmony," being a collection of Sacred Songs, Duets, Choruses, &c.—All of which may be had at his School Room, and at Richardson and Lord's, or Cummings and Billiard's Bookstores. Dec. 13.

TO TRACT SOCIETIES.

Liberal Distributors of Religious Tracts, and CHRISTIAN ALMANAC.—For Sale, by LINCOLN & EDMANES, No. 53 Cornhill, the Christian Almanac for 1824, containing a great variety of Religious Communications. (C) This valuable little work is perhaps one of the best Tracts which can be circulated; and as the profits are appropriated to the American Tract Society, the sale of the work will aid in the circulation of other Tracts. It is suggested to Societies, who purchase for gratuitous circulation, that while many Tracts may perhaps soon be procured, the Christian Almanac will probably be preserved through the year, in every family in which it may be placed, and obtain a personal and permanent member. It will be a useful appropriation of funds for each Tract Society to supply the destitute families in their neighbourhood, and the cost will but very little exceed the price of Tracts. D. G.

TYTLER'S GENERAL HISTORY.

P. & C. WILLIAMS, Cornhill-square, have just received, a new Edition of Elements of General History, Ancient and Modern, by ALEXANDER TYTLER, F.R.S.E. Professor of History in the University of Edinburgh, with a Continuation, terminating at the demise of King George, 5th, 1800, by Rev. EDWARD NARES, D. D. Professor of Modern History in the University of Oxford, &c. &c. which are added, a succinct History of the United States, an improved Table of Chronology, a comparative view of Ancient and Modern Geography, and Questions on each section, adapted for the use of Schools and Academies, by an experienced Teacher. Nov. 23.

CHRISTMAS ANTHEMS.

JAMES LORING, has for sale at his Music Bookstore, No. 2 Cornhill, the *Nativity*, by WHITAKER, contained in No. 16 of the Old Colony Collection.—Also—HARRIS'S Anthems, words adapted by Rev. Dr. Gardiner, contained in No. 9 of Old Colony Collection.

N. B. Bridgewater Collection, the last Edition, Handel and Haydn Society Anthems, &c. &c. A few sets of Old Colony Anthems, &c. &c.

SCOUALL.

LINCOLN & EDMANES, No. 53 Cornhill, have just published, *Scouall's Life of God*, in the Soul of Man—50 cts. bound, 25 unbound. (C) It will be sold as a Tract, stitched, at 8 cts. being one mill a page, to encourage its circulation gratuitously. Nov. 27.